Repent you of your Sins, or else
come not unto that Holy Table.

Printed for Sam.l Keble.

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A

Week's Preparation

Toward a

WORTHY RECEIVING

OF THE

Lord's Supper

AFTER THE

Warning of the Church

For the Celebration of the

Holy Communion.

IN

MEDITATIONS and PRAYERS for Morning and Evening, for every Day in the WEEK.

ALSO

Some MEDITATIONS to live well after the Receiving the *HOLY SACRAMENT.*

The Forty-eighth Edition.

London: Printed by *Assignment* from *SAM. KEBLE*, *For* D. Midwinter, A. Bettesworth, S. Ballard, R. Gosling, W. Innys, R. Robinson, C. Rivington, J. Knapton, S. Birt, T. Longman, J. Clarke, J. Wood, *and* C. Bathurst, 1739.

IMPRIMATUR.

Joannes Battely *Reverendiſſimo in Chriſto Pat. & Dom. Domino* Gulielmo *Archiep.* Cant. *a Sacris Domeſticis.*

Jan. 29, 1685.
Ex Ædibus Lambethanis.

THE

THE

PREFACE.

THE *Mark at which all good Deſigns and Acts take their Aim, is the Glory of God, and the Good of Man, in Order to his Glory: To this Scope, this* Week's Preparation to the Holy Sacrament *tends: Firſt, to advance God in his Honour; the Second, to promote the Welfare of our Souls: The Style of it is fit for* Cloſets, *plain and uſeful, the Matter is of the greateſt Concernment to Chriſtian Religion.*

Lamentable are the Ruins into which the Nature of Men are generally fallen by their Sins, in not coming to this Holy Communion, *but walk in By-ways of their own, which are called in Holy Scripture, the Ways of the Wicked, that broad Way that leadeth to Deſtruction, being ignorant of the Way of Life and Peace: For Religion is the Worſhip or Service of God, for which God made Man in this World, and for to live happy with*

himself in another World; and the Means to be so happy, is to serve God according to the true Christian Religion of the Church of England, *as it is by Law established; and to believe, do, and pray aright, according to the strictest Rules of this Religion; let us be humble and diligent, and let the Service of God be our greatest Care and greatest Employment; we living in so good Times, in the Arms of so good a King, whose Justice and Wisdom we lie down in Safety under, having now nothing to employ us but in the Service of God, and to live a holy Life in Peace and mutual Charity, to enjoy the Blessings of the Government under so great and so good a Prince. If thou be a Child of this Church, well taught and trained up in the Knowledge and Obedience of her holy Commands and Customs, I hope these Meditations and Prayers may do thy Soul some Service (if thou be a Man, or a Woman, of another Soul, I wish thee possessed of a better*

Spirit)

Spirit) *and let thy Profeſſion be to contemplate Heaven, and contemn Earth; and make it thy Practice and Buſineſs to live to God, and die for Chriſt's Religion; that is, to believe largely all which God ſays in his Word, briefly ſumm'd up in the* Apoſtles Creed, *which all Chriſtians receive as the Rule of their Faith; and by the* Ten Commandments *we are to govern all our Actions, as the great Rules of our Life; for* Solomon, *who is ſo much celebrated in Scripture for his Wiſdom and Knowledge, hath purpoſely written a Book, the main Argument whereof is to enquire, wherein the chief Happineſs of Man doth conſiſt, in the Concluſion aſſerting every Man's greateſt Intereſt and Happineſs to conſiſt in being Religious,* Eccleſ. xii. Ver. 13. Let us hear the Concluſion of the whole Matter, Fear God and keep his Commandments, for this is the whole Duty of Man. *And yet how few there are that perform it, which is*

not ſo much our Duty, as it ought to be our Delight. He that hath but once got the Habit of adoring his Maker, will quickly find Religion but a Pleaſure; and that Law, which ſeems ſo hard and unpleaſing to the World, will be but a Recreation to his Soul; for every conſiderate Man or Woman, after all their other Diſquiſitions, will find it to be their chief Intereſt, and that which doth deſerve their utmoſt Care and Diligence.

But alas! How little is there of David's *Piety amongſt us now, when, inſtead of delighting in God's Law, we deface it more, and are ſo far from meditating in it either Day or Night, that we never think upon it at all? Our Forefathers taught their Children what to do, and what to avoid; and then Men were better. But when Men do ſtrive to become Learned, and care not ſo much to become Good; and now we are taught to diſpute rather than to live; let us learn to live well, rather than*

to talk well; and let us ſpend that Time in Prayer and Meditation, which we throw away upon ſuch uſeleſs Wranglings: Bleſſed are the Times in which Men learn to diſpute well, that they may live the better; ſince Obedience is the Love of God, and to do well is the Life of Religion. But it is the great Deſign of Satan, in a malicious Envy to Man, if he cannot ſpoil us of our Crown, then to rob us of our Comforts; if he cannot deprive us of Grace, then to bereave us of our Peace.

You are called by your Heavenly Father to this Bleſſed Sacrament, That ye may have a Portion of the Inheritance of the Saints in Light, *That ye may be holy and unreprovable in his Sight in Love; and in Chriſt you are choſen, according to the Purpoſe and good Pleaſure of God, not for your own Works and Merits, but for the Bleſſed Jeſus: For he pray'd to his Father to give him them out of the World, when be-*

ing ready to leave the World, and to go to the Father. Thus beſeeching God to enlarge the Comforts of his Holy Spirit in your Heart, and to proſper you in your Preparation to this bleſſed Sacrament, and in all Things that concern the bleſſed Hope of the Appearing of Jeſus Chriſt, our mighty God and Saviour, I end and reſt.

The Warning on *Sunday* before the *Communion*.

6 JU 62

Dearly beloved, on Sunday *next is propoſed (thro' God's Aſſiſtance) to be adminiſtred to all ſuch as ſhall be religiouſly and devoutly diſpoſed, the comfortable* Sacrament *of the* Body and Blood of Chriſt: *To be by them received in Remembrance of his Meritorious Croſs and Paſſion, whereby alone we obtain Remiſſion of our Sins, and are made Partakers of the Kingdom of Heaven,* &c.

A Week's

A Week's Preparation

Towards a Worthy Receiving of the *Sacrament* of the *Lord's Supper.*

On Monday *Morning, and the reſt of the Week, when we firſt awake.*

LIghten mine Eyes, O Lord, that I ſleep not in Death.

Awake thou that ſleepeſt, and ariſe from Death, and Chriſt ſhall give thee Light.

Open thou mine Eyes, O Lord, that I may ſee the Wonders of thy Law.

At our firſt Riſing.

IN the Name of the Lord Jeſus Chriſt, who was crucified for me, I ariſe from mine own Reſt to do him Service. He by his Croſs and Paſſion, ſave me, bleſs me, govern me, and keep me this Day, and for ever. *Amen.*

I laid me down and ſlept, and 'roſe up again, for the Lord hath ſuſtained me. O Lord, I commend this Day my Soul and my Body, with all the Faculties, Powers, and Actions of them both, beſeeching thee to be ever with me, to direct, ſanctify and govern me in the Ways of thy Laws, and in the Works of thy Commandments; that through thy moſt mighty Protection, both here and ever, I may be preſerved in Body and Soul, to ſerve thee, the only true God, through Jeſus Chriſt our Lord. *Amen.*

ALmighty God, who haſt promiſed to hear the Petitions of them that aſk in thy Son's Name, I beſeech thee mercifully to incline thine Ear to me, and ſupport my Weakneſs by thy Mercy, in my Preparation towards a worthy Receiving the Holy Sacrament: And grant, O Lord, that ſmall Service (my Prayers and Supplications) which I ſhall do this Day, I may effectually obtain

btain to the Relief of my Neceſſity,
nd the ſetting forth of thy Glory,
ro' Jeſus Chriſt our Lord. *Amen.*
ur Father which art in Heaven, &c.

Monday's Meditations in the Morning.

Upon the moſt Holy Sacrament.

GOD being an infinite God, as he hath his Being from himſelf, ſo hath he his Contentment in himſelf: He hath his Paradiſe in his own Boſom, his perfect Bliſs in the Eternity of his own Fulneſs: And O! the Immenſity of God's Love unto Man, in ordaining him no other Felicity than himſelf enjoys, giving himſelf to be Man's End, Man's Happineſs. This then is the comfortable Reſt of Man's Soul, the Communion with God and Chriſt. O my God, I truſt in thee, my Prayer, O Lord, is founded upon Faith, my Faith upon thy Promiſes, ſo that becauſe thou art my God, therefore I truſt

I truſt in thee, yea, becauſe I truſt in thee, therefore thou art my God: My God; otherwiſe, O Chriſt, thou wert not my Jeſus; but, O my Jeſus, thou ſaveſt me by thy Blood, in this thy Sacrament thou art ſet forth Crucified, and I behold thy Wounds, from whence, by the Hand of Faith, I pluck forth theſe comfortable Words of Life, my Lord and my God: My God; Mine, for thou haſt partaken of my Human Nature, and thou haſt made me to partake of thy Divine Nature; thou haſt taken upon thee my Fleſh, and thou haſt communicated unto me of thy Spirit: In this thy Holy Sacrament, thou communicateſt Body and Blood, Fleſh and Spirit, thy whole Manhood, yea, thy very Godhead too: Thy whole Self was Mediator; therefore thou art my God, and I truſt in thee. I truſt in thee to make good my Right to the Covenant of Grace, to make good my Claim to the Heavenly Inheritance, even

ven to make good my Communion
ith thee in all thy Fulneſs; a Com-
union ſo firm, that the Bread and
Vine I eat and drink, is not more
ally my Food, than thou, my Je-
s, in whom I believe and truſt, art
y God.

It is not that I truſt in mine own
ith, but in thy Faithfulneſs; not
my own Repentance, but in
y Pardon; not in mine own Pre-
ration, but in thy Acceptance; in
hee, in thy Merits, and in thy
ercies do I truſt, let me not then
aſhamed; let me not be diſap-
inted of my Hope, deprived of
y Bleſſing; I truſt in thee by this
crament, which I am going to, to
filled with good Things: O let
e not be ſent empty away; I truſt
Thee, as the Rock of my Salva-
on: Thou my God, haſt promi-
d that whoſoever truſteth in thee,
all not be confounded; be it then
nto me according to thy Word.
nd ſeeing thou, O God, mayſt as

ſoon

ſoon not be, as be unfaithful, make my Truſt as firm as thy Promiſe is ſure, and ſo ſhall I not be confounded, as if I had taken a wrong Courſe to be ſaved; but, O my Jeſus, behold I am coming to thee, another poor *Bartimæus*, ſo blind, that to ſhew me thy Ways, thou muſt not only point them out, but alſo give me Eyes to ſee. I am to preſent myſelf to thy Table, as another impotent Cripple in the Temple; ſo that to lead me in thy Truth, thou muſt not only go before me, but give me Feet alſo to run after thee: And that thou, my Jeſus, (who art the ſame Yeſterday, to Day, and for ever) wilt now, by a miraculous Power of thy Grace and Truth, even cure my ſpiritual Lameneſs, and ignorant Blindneſs; this is the Ground of my Hopes, thy Promiſes; this my Encouragement, thy Sacrament: In which Sacrament and Promiſes thou art exhibited unto my Soul, as the God of my

y Salvation: In thy Word thou ſt given the Promiſe, and in thy crament that Promiſe is ſealed; at thou wilt ſave me from the ths of Death, and lead me in the ay of everlaſting Life: And ſo thful art thou who haſt promiſed, at ſafer it is for my Soul to be low as Hell with a Promiſe, than be as high as Heaven without it; ough as low as Hell, yet would ope bear me up; and though as gh as Heaven, yet would Pre-mption thrown me down.

Now, for our comfortable Acceſs this moſt holy Service, let us call Mind the firſt Inſtitution of the me; how we have Chriſt in his vn Precept and his Promiſe. St. *Matth.* xxv. 26. St. *Luke* xxii. 19. is Precept, *Do this*; His Promiſe, *his is my Body which was given r you; this is my Blood which was ed for you.* And lo! here I offer u the Benefit of my Sufferings, d leave you a Pledge at parting,

of

of my dearest Love, a new Testament, a new League or Covenant between God and Man, that God will now think on your Sins in Justice no more.

Christ our Saviour, when the Time drew near that he should be betrayed and delivered up unto Death, he communeth with his Disciples after this Manner, St. *Luke* xxii. 15. I have earnestly desired to eat this Passover with you before I suffer, and he took Bread and blessed it; in like Manner he took the Cup. In consecrating the Elements of Bread and Wine, his Prayers went up to Heaven; his Benefits remain with the Church here on Earth; the visible Elements which he took and gave, declare two Things, the one, That he would the Morrow following, make himself an Oblation for the Redemption of many upon the Altar of the Cross; the other, That he would become unto the Faithful by this Means

Table

ble; in both, God hath the Glo- and Man the Benefits. The Faith- Communicant doth receive that ich the Word found, *to wit*, Pre- vation unto Life everlasting, both his Body and Soul: For the hum- Sinner believing in the Incarna- n, Death, and Passion of Jesus, d receiving this Bread and Wine, token that God hath given him our Sins, and that he doth rely him as his only Redeemer; this th convey, to such a penitent Be- ver, all the Benefits of the Birth, d the Death of Jesus: And as the ead and Wine being received, do mmunicate to us all the Strength d Comfort that they contain; so e worthy Receiver, by apprehend- g and embracing a crucified Sa- our, draws Persuasions of his Par- n, and Encouragement to his Gra- s; and so hath spiritually eat the lesh, and drank the Blood of Christ; we may rejoyce in his Salvation, nd represent with gladsome Hearts

his

his Sacrifice to God for our Expiation; and fix our Eyes upon that Glory where he is enthroned; hoping we ſhall one Day ſit down with him in the Kingdom of the Father, and keep a perpetual Feaſt with him in Heaven.

What ſhould hinder me, O my Soul, from going to begin to be ſo happy? Search and try, examine and prove thyſelf: Haſt thou not a Mind to know and do the whole Will of God, with all thy Heart, and with all thy Soul, and with all thy Strength?

Doſt thou not chuſe to be poor in Spirit, meek, merciful, pure in Heart, a Peace-maker, a penitent Sufferer for Righteouſneſs Sake? And art thou not deſirous to make an Increaſe of all theſe, by going to his holy Table? Be not diſcouraged then, but know that the Lord hath choſen him that is godly for himſelf. The Lord will hear when I call upon him: Go and offer the Sacrifices of Righteouſneſs, and put my Truſt in the Lord.

A Prayer

Prayer on Monday *in the Morning, as ſoon as we are dreſs'd, for Grace to ſpend the Week and our Time well.*

O Eternal God! Who from all Eternity doſt behold and love y own Glories and Perfections in-ite, and haſt created me to do the ork of God after the Manner of an, and to ſerve thee in this Gene-ion, and according to my Capa-y; Give me, O Lord, thy Grace, t I may be a curious and prudent ender of my Time this Week, ſo I may beſt prevent, or reſiſt all emptations. Let thy Grace ſo per-tually aſſiſt and encourage my ndeavours, conduct my Will, and rtify my Intentions, that I may rſevere in that holy Condition hich thou haſt put me in, by the race of the Covenant, and the ercies of the Holy Jeſus: O never t me fall into thoſe Sins, and re-e to that vain Converſation, from hich the eternal and merciful Savi-

our

our of the World hath redeemed m
but let me grow in Grace, addi
Virtue to Virtue, reducing my Pu
poſes to Acts, and increaſing my Ac
till they grow into Habits, and r
Habits till they be confirm'd : L
thy preventing Grace daſh all Tem
tations in their Approach, that n
Hopes be never diſcompoſed, nor m
Faith weakened, nor my Confiden
made remiſs, nor my Title and Po
tion in the Covenant be leſſen'
Take from me all Slothfulneſs, a
give me a diligent and an active Sp
rit, and Wiſdom to chooſe my Em
ployment, that I may do Works pr
portionable to my Perſon, and to t
Dignity of a Chriſtian, and may f
up all the Spaces of this Week in M
ditations upon the moſt holy Sacr
ment, with Actions of Religion a
Charity; that when the Devil aſſau
me, he may not find me idle; and n
deareſt Lord at his ſudden Comin
may find me buſy in lawful, neceſſ
ry, and pious Actions, improving m
Tale

lent entruſted to me by thee, my
rd; that I may enter into the Joy
my Lord, to partake of his eternal
licities, even for thy Mercies Sake,
my deareſt Saviour's Sake. *Amen.*

w repair unto the publick Service of
he Church, if you have Opportuni-
y; if not, you may make Uſe of the
Church of England *Man's private*
Devotions, &c. *To which is added,*
he Holy Days, or Holy Feaſts and
Faſts, as they are obſerved in the
Church of England, *explain'd.*

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onday's Meditations in the Evening.

Upon the moſt Holy Sacrament.

Conſider with yourſelf, ſome time
before you intend to communi-
e, that you are invited to come,
only in the Preſence, but unto the
ble of God, to be one of the Gueſts
he Lord of the whole World: What
nner of Love is this, that Heaven
h manifeſted unto us? Who can re-
frain

frain from Tears of Grief and Sorr
to think of his own Ingratitude,
from Tears of Joy to think of
wonderful Kindneſs of the Lord? O
you look on him who was pierced
our Sins, and not lament and mour
Can you ſee his bleeding Woun
and not be troubled? No pious He
can be ſo hard: And yet when
conſider, that by thoſe Stripes
are healed; that he hath waſhed
from our Sins in his Blood, that fai
ful Souls may take Sanctuary in
Wounds, and be ſecure and ſafe,
cannot chuſe but rejoice in the Lo
and be glad in his Salvation.

For this Sacrament is a Sacram
of Love, and left unto us from
Love of our beloved Saviour; i
convenient, (that to put away
Suſpicion of Ingratitude) it be rec
ved and handled with Love chie
ſeeing we can requite in no ot
Thing, the Love declared in ordaini
the Sacrament ſo full of Love, th
by Love; of which Love, God wo

t we ſhould diſpoſe, and ſo change into what we ſee moſt pleaſing to n: Whereupon Chriſt our Sa-ur, while he giveth us a Token is higheſt Love, with his Grace, h ſo many Merits of his Preach-, Labours, Faſtings, Prayers: we, when we give to God our ve, we do give him all Things ch we have moſt precious: nce it cometh, that God doth e eſteem, and that more wor-y too, of this one, Love, than of other Things in the World, nei-r doth he require any other Thing us, when elſewhere he ſaith, v. 23. 26. *My Son, give me thy rt*; that is to ſay, the Love ch is thine. Chriſt, to ſhew his ve towards us, hath given us of own Bread, and of his own Cup: y, he hath given us his own Body Bread, his own Blood as Wine, for Nouriſhment of our Souls.

Conſider how great Care our Sa-ur hath ſhewed towards us, in

inſtituting this Sacrament, and b
ſtowing it on poor Sinners; this w
pure Love indeed, ſeeing nothi
could be given more excellent, a
more dear. And ſhall the Luſts
the World, O Lord, be greater
my Soul than the Love of The
Shall the Temporary Delights
Sin, drown the Memory of thy Gl
ry in this Holy Sacrament? M
Life is but a Span, and yet, I b
ſeech thee, ſhorten that, rather th
it ſhould be ſpent in a Neglect
Thee: Better this Earthly Tab
nacle ſhould be diſſolved, than b
come a Theatre for Sin to revel i
Let me pay Nature the Debt I o
her, ſooner than, perhaps, ſhe ſhou
call for it, rather than run in Sc
with thy Juſtice: It is better
ſhould die, and be loſt in the M
mory of the World than for
Thee: Thou broughteſt me fr
nothing, not to ſin, but to ſe
Thee at thy Table, and haſt i
printed in me a Ray of thyſe

I might not ſeek my own, but Will; not purſue the World, Heaven: Make me therefore ſee the ſolid raviſhing Conſo-on that is in ſerving Thee, t Joys accompanies thy Grace, ſo I may no longer follow my ſe but my Saviour. It is none he leaſt Sins of our Youth, that are careleſs and forgetful of e our Creator; and no Wonder are ſo inſenſible of the Joys to e, that live in ſuch a conſtant continued Neglect of the Lord's per: Make me therefore, O my , to conſider, that had I the ition of all that I can wiſh, or for here, I ſhall not only not ſatisfy'd, but in the End, find miſerable he is, that ſetteth his rt on any Thing but thyſelf: ch me therefore ſo to enjoy the rld, that I loſe not Thee, nor the mory of that bleſſed Reward haſt promiſed to them that ho-r Thee: Let every one, medi-

tating on the Love of Chriſt, a
the Queſtion, and make the Anſwe
with the Prophet: *Pſal.* 16. 1
What ſhall I give unto the Lord f
all the Benefits he hath unto done me
I will take the Cup of Salvation, &

Now repair unto the publick Se
vice of the Church, if you ha
Opportunity; if not, obſerve t
Directions, pa. 13.

Preparations for receiving of the Sacrament.

THE due Preparation to the S
crament, is by Examinatio
and Prayer, whether thou haſt,

1. A fervent Deſire to partake
this Holy Table.

2. Competent Knowledge in t
high Myſtery.

3. Faith in Chriſt's Incarnatio
Life and Death.

4. A Conſcience cleanſed by t
Repentance.

5.

5. An Heart free from Malice, d all Uncharitableneſs.

He that worthily receiveth, muſt

1. Examine,
2. Deſire,
3. Know,
4. Believe,
5. Repent,
6. Love.

Let a Man examine himſelf, and let him eat of that Bread, and ink of that Cup. 1 *Cor.* 11. 28.

Bleſſed are they that hunger and irſt for Righteouſneſs, for they ſhall ſatisfied. St. *Matth.* 5. 6.

Ho, every one that thirſteth, come to the Water. *Iſa.* 55. 1.

Give us evermore of this Bread. . *John* 6. 34.

For he that eateth and drinketh worthily, eateth and drinketh amnation to himſelf, not diſcern- g the Lord's Body. 1 *Cor.* 11. 29.

I am the Bread of Life, and he that meth to me ſhall never hunger, d he that believeth in me, ſhall ver thirſt. St. *John* 6. 35.

Chriſt dwelleth in us by Faith. *ph.* 3. 17.

I will waſh my Hands in Inn
cency, and ſo will I go to thi
Altar, O God. *Pſal.* 26. 16.

If thou bring thy Gift to theAlta
and there remembreſt that thy Br
ther hath ought againſt thee, lea
thou thy Gift before the Altar, a
go thy Way; be reconciled to th
Brother, and then come and offer th
Gift. St. *Matth.* 5. 23, 24.

To love God above all, for his ow
Sake. To love all Men as ourſelve
for God's Sake. And to do un
others, as we would they ſhould
unto us. St. *Matth.* 22.

Holy and good Rules to be obſerve

The Sacraments of the Church.

The Two truly ſo called {as g
nerally neceſſary to Salvation} a
Baptiſm and the Lord's Supper.

The three Theological Virtues.

Faith, Hope and Charity. 1 *Cor.*1
Th

Three Kinds of Good Works.

Faſting, Prayer and Alms-deeds, *Matth.* 6.

Seven Gifts of Good Works.

1. The Spirit of Wiſdom. 2. And nderſtanding. 3. The Spirit of ounſel. 4. And Ghoſtly Strength. The Spirit of Knowledge. 6. And iety. 7. The Spirit of a Holy and Godly Fear.

he Twelve Fruits of the Holy Ghoſt.

Love, Joy, Peace, Patience, Mer-y, Goodneſs, Long-ſuffering, Meek-neſs, Faith, Modeſty, Shamefaced-neſs, Sobriety.

he Seven Spiritual Works of Mercy.

1. To inſtruct the Ignorant. St. *Matth.* 18.

2. To correct Offenders. St. *Ja.* 5.

3. To counſel the Doubtful. *Gal.* 6.

4. To comfort the Afflicted. *Prov.* 7.

5. To ſuffer Injuries with Patience. *Eccleſ.* 5.

6. To forgive Offences and Wrong
Rom. 15.

7. To pray for others. St. *Mark* 1

The Six Corporeal Works of Mercy.

1. To feed the Hungry, and to gi
Drink to the Thirſty. St. *Mat.* 15.

2. To cloath the Naked. St. *Mat.* 2

3. To harbour the Stranger an
Needy. *Tobit* 2.

4. To viſit the Sick. *Iſa.* 52.

5. To miniſter unto Priſoners an
Captives. *Tobit* 2.

6. To bury the Dead.

The Eight Beatitudes. S. Mat. 5.

1. Bleſſed are the poor in Spirit, fo
theirs is the Kingdom of Heaven.

2. Bleſſed are they that mourn, fo
they ſhall receive Comfort.

3. Bleſſed are the Meek, for the
ſhall receive the Inheritance of th
Earth.

4. Bleſſed are they that hunger an
thirſt after Righteouſneſs, for the
ſhall be ſatisfied.

5. Bleſſe

5. Bleſſed are the Merciful, for ey ſhall obtain Mercy.

6. Bleſſed are the pure in Heart, r they ſhall ſee God.

7. Bleſſed are the Peace-makers, r they ſhall be called the Children God.

8. Bleſſed are they that ſuffer Per-cution for Righteouſneſs Sake, for eirs is the Kingdom of Heaven.

The Seven Virtues.

1. Humility. 2. Liberality. 3. harity. 4. Gentleneſs. 5. Tem-rance. 6. Patience. 7. Devout d earneſt Serving of God.

The four laſt Things.

eath, Judgment, Heaven and Hell.

Catalogue of ſome Sins to examine ourſelves by.

THEY that by their evil Diſpo-ſition, endeavour to perſuade emſelves that there is no God.

2. They that prefer, or love an Thing whatsoever, before the Servi and Will of God.

3. Not believing his Word.

4. Not fearing God, so as to kee from offending him.

5. But fearing Man above hi by committing Sin to shun some ou ward Suffering.

6. Not trusting on God in Da gers and Distresses, but using u lawful Means to bring us out them.

7. Not depending on God f Supply of our Wants, and immod rate Care for outward Things.

8. Neglecting to labour, and e pecting God should support us our Idleness.

9. Not behaving ourselves reve rently in the Church, prophani Holy Times, the Lord's Day, an the Feasts and Fasts of the Church.

10. Neglecting to read the Hol Scriptures, nor marking when we d read.

11. Bei

11. Being careleſs to get Know-
dge of our Duty; chooſing rather
continue ignorant, than put our
lves to the Pain or Shame of
earning.

12. Placing Religion in hearing of
nons, without practiſing them.

13. Omitting Prayers, publick or
rivate, and being glad of a Pretence
do ſo.

14. Neglecting the Duty of Re-
entance, not calling ourſelves to
aily Account for Sins.

15. Diſturbing our Minds with
nger and Peeviſhneſs.

16. Not carefully examining what
ur Eſtate towards God is.

17. Not content in our Eſtates, en-
ying the Condition of other Men.

18. Uncleanneſs, Adultery, For-
ication, unnatural Luſts, filthy and
bſcene Talking, impure Fancies and
ires.

19. Murther, open or ſecret.

20. Unfaithfulneſs in Truſts, whe-
er to the Living or Dead.

21. Blaſt-

21. Blasting the Credit of our Neighbour, by railing, by whispering, by rash judging of him.

22. Lying, Cursing, bitter and reproachful Language.

23. Want of Charity to our Neighbour, and not loving, and forgiving our Enemies, not relieving them in their Poverty.

24. Not loving Peace, going to Law upon slight Occasions.

Of the Seven deadly Sins.

The first of Pride.

Pride, Vain-glory, Ambition, Superfluity, Presumption, Vaunting, Hypocrisy, Flattery, Dissimulation, Obstinacy, Curiosity, Flouting, or Scoffing, Contempt of others.

The Second of Covetousness.

Covetousness, Niggardliness, Greediness, Miserableness, Unpitifulness, Not giving Alms: Not lending to some in Need: Not contented with mine own Estate.

The Third of Luxury.

Committing of Adultery, unclean-
oughts, Words or Deeds, unchaſte-
oks, lacivious Dreſſings, Colouring
Painting; over-curious Beholding;
d Company; diſhoneſt Books, un-
ſte Songs, Love-Letters.

The Fourth of Anger.

Anger, Impatience, Haſtineſs, Rage
Fury, Diſdainfulneſs, Fretfulneſs,
contentedneſs, picking of Quar-
s, immoderate Grieving, ſevere
rrecting.

The Fifth of Gluttony.

Gluttony, Drunkenneſs, delicate
ſhes, intemperate Feeding.
Giving to Dogs that which the
or would have been glad of.

The Sixth of Envy.

Envy, grieving at another's Proſ-
rity or Getting, or to have them
ll ſpoken of, rejoicing at their
urt.

Interpreting their Doings or S
ings in the worſer Part.

The Seventh of Sloth.

Sloth, Indevotion, Idleneſs, or L
zineſs, neglecting Things given me
Charge, Ingratitude to God for
Benefits, unthankful to my Frie
and Benefactors, chooſing rather
want, than to work or labour for
Living.

Nota.

In all which, a Man may not o
ſin himſelf, but alſo be acceſſary
another Man's Sin; either by co
manding, by counſelling, by conſe
ing, by receiving, by partaking,
not uttering it, by not ſpeaking
hinder it, by not admoniſhing; a
laſtly, by evil Example.

---

*Holy Ejaculations to be ſaid aft
examining ourſelves of our Sins.*

Kneeling ſay,

WHO ſhall give to my He
Water, and to mine Eye
Fou

ntain of Tears, that I may be-
l both Day and Night my Sins
Ingratitude towards God my
ator?

Consider (O my Soul) the Mul-
de of the Benefits of God be-
wed upon thee, and be thou con-
nded and asham'd of thy Iniquity
Wickedness.

Thou hast made me, O Lord,
en I was not, and that according
thy own Image.

Thou, from the very Instant of
Being, hast been my God, my
her, my Deliverer, and all my
od.

Thou hast come down from Hea-
n, to seek me in all those Ways in
ich I had left myself.

What shall I do, my Lord, what
ll I do? I confess I am not wor-
y to appear in thy Sight, nor to
hold thee.

Whither shall I fly from thy
ce?

Art not thou my Father, and in

very Truth a Father of Mer
which have no End or Measure.

For tho' I have (as much as
in me) for a long Time detested
be thy Child; yet thou, even to
present, dost not desist to be my
ther.

What then shall I do, but cast
self down at thy Feet, and hum
crave Mercy?

Art not thou my Creator, my P
ferver, my Redeemer, my Deliver
my King and my Pastor, my Pr
and my Sacrifice?

Whither then shall I go? Whit
then shall I fly but unto thee?

If thou reject me, of whom sh
I seek for Succour?

Behold I come full of Wounds,
thou canst heal me.

Thou shalt sprinkle me (O Lo
with thy precious Blood shed for
and I shall be made clean.

Thy Mercy is greater than my I
quity; thy Clemency exceedeth
Malice; and thou canst forgive mo
than I can sin.

o not consider, O Lord, the
titude of my Sins, but thine in-
e Mercies.

resign myself wholly into thy
ds.

hou, O God, who art able to do
Things, convert me unto thee.

nlighten my Understanding;
tify my Will; increase my
ngth of Body and Soul, and re-
my Spirit.

hat I may depend only on thee,
and love thee above all Things,
serve thee fervently. And in
my Actions hereafter, to con-
n myself to thy blessed Will and
sure. I beseech thee finally to
art unto me thine abundant, ef-
ual Grace, by which I may be
to begin to lead a holy Life, and
serve thee, even to the End of
Life. *Amen.*

A Prayer

A Prayer on Monday *Evening, in Preparation for Receiving the Sacrament.*

O Lord, I do here caſt down ſelf before thee, O caſt not away from thee: I cannot ſt at the Bar of thy Juſtice; I therefore lie down at the Foot of thy Mercy: I do condemn ſelf for my Sins, Lord, do not judge me, but conceal my Sins in Saviour's Blood. I do moſt h bly confeſs and bewail my wre ed Nature and wicked Life be thee, for my Thoughts, Deeds, Works paſt; my C ſcience cries out aga me, * ſo vain, ſo vile, foul, and ſo ill have been before thee. Waſh my Soul Lord, in the Streams of thy M cy; though as red as Crimſon Scarlet, thou haſt promiſed Penitent, they ſhall be white Snow: O acquit this penſive S

* *Here think of particular Sins.*

nine, I beſeech thee, and for the
e to come, let thy Holy Spirit
me to live with more Con-
nce and leſs Sin before thee:
nten my Mind with a Sight of
Truth, and fire my Heart with
ve of thy Sacrament, that the
ities of the Earth may be my
n, and the Glory of Heaven the
Ambition that takes me; and
Fear my only Care, as the Way
hat Glory; for the more I ſerve
, the more is thy Bleſſing on
h, and will be my Bleſſedneſs
Heaven. Day and Night, if I
not with *Hannah* in the Temple,
uſe of my Buſineſs, and Charge
ny Houſe and the World; yet,
e I am redeemed to ſerve thee
my Days, let me not deny thee
ſpend this Week holy. Since
u wilt give me Eternity for it,
me beſtow my Time upon thee
h a good Conſcience. At all
nes make me to watch and
y, and ſtrive more diligently:

And

And let thy Holy Spirit assist
strengthen me to a Victory; let
so use thy earthly Blessings, that
may not hinder me from comin
thy Table; even for the ble
Merits of him, who overcame
World for me, the Captain of
Salvation, thy dear Son Jesus Ch
my Lord. *Amen.*

O Lord God, my Keeper,
Fountain of all Blessings,
pleased to sow the good Seed
thy Word in my Heart, and w
it with the Dew of thy Divine
rit; that while I exercise my
in it Day and Night, I may be
a Tree planted by the Water-
bringing forth in all Times and
sons, the Fruits of a holy Life; I
not now mine but thine, there
claim me as thy Right, keep m
thy Charge this Night, and love
as thy Child, and grant me
Health of Body, that both in
Soul and Body, I may everm
se

thee with all my Strength and
nt, through Jeſus Chriſt our
. *Amen.*

---

rayer to conclude our Devotions for every Day in the Week.

Lmighty God, who haſt promiſed to hear the Petitions of them aſk in thy Son's Name; I beſeech mercifully to incline thine Ears me, who have now made my yers and Supplications unto thee: grant that thoſe Things which ve faithfully aſked, according to Will, may be effectually obtain- to the Relief of my Neceſſities, to the ſetting forth of thy Glory, ' Jeſus Chriſt our Lord. *Amen.*

The Bleſſing.

Peace of God, which paſſeth all Underſtanding, the Bleſſing of God Almighty, the Father, the Son, and the Holy Ghoſt, be with me now and at the Hour of Death. Amen.

Tueſday's

Tueſday's Meditations in t Morning.

Upon the moſt Holy Sacrame

MANY there are in the W who, upon Careleſneſs Negligence, are not willing to over worldly Buſineſs, or to Pains to prepare themſelves to ſpecial Part of the Service of G and abſtain from the Holy Sa ment: When any find theſe W and Defects in themſelves, as m do, they ought to conſider w they ought to do, for fear of far Peril: A miſerable Caſe it is, we ſhould, for mean and tranſi Things, neglect heavenly; let conſider whoſe Creatures we why God hath ſent us hither, w he will require of us when we departed hence: Let us not be couraged, but as long as we l let us remember to ſerve God,

in Proſperity, but alſo in Time
dverſity; if in our Earthly Af-
we often forget Heavenly, good
on it is, that in our Heavenly we
d much rather forget all Earth-
and to prepare ourſelves to this
lemn a Sacrifice, let us go, and
be poſſible, excite a greater
in our Hearts towards our
Jeſus, than ever we felt be-
Let us offer up ourſelves
m with a ſtrong Flame of De-
n, which may always burn,
riſe up higher and higher, 'till
uch Heaven; and give me a
munion with the God of my
ation in his Holy Sacrament.
how willingly could my Soul
l upon this Mount, and build
ernacles for this Contempla-
of my Saviour's Love! How do
hold him through Faith, com-
icating himſelf unto me in all
Fulneſs. And, oh! that my
could imitate my Saviour! Oh
my Heart might return the like
Love,

Love, in giving myſelf, my w
ſelf unto my Jeſus; ſo that,
find not preſent Comfort in
Bleſſed Sacrament, yet on thee
I wait; wherefore, if thou art p
ſed to defer my Salvation for
Trial of my Faith and Love, (
not my Faith faint, ſeeing I ca
wait too long for the Grace
much deſire, and which I am aſſ
I ſhall at laſt obtain; for the L
is good; and where, O my S
canſt thou better taſte the Good
of the Lord, than in his bleſſed
chariſt, the Sacred Feaſt of
Lord's Goodneſs? The Saints
Old, how have they come f
this thy Table ſatisfied with g
Things, and ſtrong to reſiſt
Temptations of Satan! Why
thou ſo heavy, O my Soul, and
art thou ſo caſt down within m
Is it becauſe thou haſt broken
Covenant of thy God, and that
thy Sin? Be it ſo, yet will not
Lord, who is good, be as graciou

Enemies, as he requires us to be
urs? Our Lord and Saviour Chriſt
s, bleſſed for ever, he comes to
thoſe that are loſt, to raiſe thoſe
are fallen; ſo that as ſure as the
d is good and upright, merciful
faithful, ſo ſure it is he will not
off the Penitent, he will not re-
the Humble, but will teach even
ers in the Way. Be it ſo then,
let my Soul raiſe itſelf on the
g of Prayer, and approach the
one of Grace in this Bleſſed
ament, which is our beſt and
ceſt Proviſion for our Spiritual
ney, in this our earthly Pilgri-
e to the Heavenly *Canaan*.

---

rayer on Tueſday Morning, for
r Preparation to the Holy Sacra-
ent.

Eternal God, who wert plea-
ſed in Mercy to look upon us,
n we were in our Blood, to re-
ile us when we were Enemies,
ng out a Remedy for us, which

Mankind could never aſk, even
king an Attonement for us by
Death of his Son. O let me ne
fall into thoſe Sins, and return
that vain Converſation from wh
the eternal and merciful Saviour
the World hath redeemed me,
let thy preventing Grace daſh
Temptations this Week in their
proaches; let me grow in Gr
adding Virtue to Virtue, reduc
my Purpoſes to act, and increa
my Acts till they grow into Hab
and my Habits 'till they be confi
ed. O God, be pleaſed to imp
to thy Servant, a Ray of the Heav
ly Light; open mine Eyes, and
all my Sins before my Face, th
may ſpeedily and earneſtly, and
fectly repent, and forſake them
give me a Sight of my Infirmi
that I may watch againſt them,
whatſoever is wanting in me
wards the Underſtanding of
Thing, whereby I may pleaſe t
and perfect my Duty, I beg of

reveal that alſo unto me. Oh,
t I may feel ſuch a ſtrong Senſe
thine incomprehenſible Majeſty,
ſſing upon my Heart, that may
r down all other Thoughts this
ek, and the reſt of my Life I
licate myſelf abſolutely to thy
edience, and let me never be ſo
easonable as to return to thoſe
s which are the Burthen of my
art, and grieve the Holy Spirit,
ich rent the Fleſh, and ſhed the
od of the Lord Jeſus, and which
ave ſo often and ſo ſolemnly pro-
ed againſt; be pleaſed therefore,
ny deareſt Lord, to create in thy
vant great Hunger and Thirſt af-
the Things of thy Kingdom,
the Righteouſneſs of it, that I
y long for the Bread of Heaven,
ſt after the Fountain of Salva-
; and as the Hart panteth after
Brooks of Water, ſo my Soul
y deſire thee, O Lord: O kindle
n a holy Flame in my Soul, that
nay be Meat and Drink to me, to

do thy Will, loving thee above
Things in the World, worſhipp
thee with the humbleſt Adoratio
and frequent Addreſſes, continua
feeding upon the Apprehenſions
thy Divine Sweetneſs and Eter
Love, and Joy in Heaven; to wh
I humbly hope to be brought by th
infinite Mercies in him, who h
taught me to call thee Father, and
ſay when I pray, *Our Father wh
art in Heaven*, &c.

*Repair to the Prayers of the Chu
or obſerve the Directions*, p. 13

Tueſday's Meditations in t Evening.

Preparation before the Sacram and the Neceſſity of it.

PReparation is a Means to get Heart in Order for Receivin
the Bleſſed Sacrament: Take H
to thy Foot when thou comeſt i
the Houſe of God; bu
Eccleſ. 5. 1. ſuch Heed muſt be ta
w

en we come to the Houſe, how
ch more when we come to the
ble of the Lord? Sanctify your
ves (ſaith *Samuel*) and come with
to the Sacrifice. Sanctification
preparatory to eating of the Sa-
ice, and no leſs in our feeding on
t great Sacrifice for Sin, to which
the *Moſaical* were but Shadows.
vas a Saint-like Saying of *David*,
lm 26. 6. *I will waſh my Hands in*
ocency, ſo I will compaſs thine Al-
O Lord. Too many are as ig-
antly bold in this, as the Diſciples
nother Caſe: *Are you able* (ſaith
riſt) *to drink of the Cup that I*
l drink of? We know how round-
but raſhly, they anſwered, *We*
able, St. Matth. 20. 23.
Some poor Wretches, if we aſk
m, Are ye able, are ye fit to re-
ve Chriſt in the Sacrament at
Table? They are ſo confident of
ir Worthineſs and Ability, that
y are offended at the very Que-
n! Whereas the Lord knows, they

never yet beſtowed one poor Hou
examining their State, and pre
ring their Hearts for ſo ſolemn
Work; for according to a Ma
Preparation, will be his Profit. P
paration is the Seed preceding
Harveſt. He that ſows nothi
reaps nothing; and he that ſows ſ
ringly, ſhall reap ſparingly: 'Tis
Receiving as in Praying; he t
prepares his Heart to pray, fi
God with a ready Ear. God
largeth his Hand to Receive
open thy Mouth wide, and I w
fill it, *Pſal.* 18. 10. *Joſeph* ſaith
his Servant, fill the Mens Sacks w
Food, as much as they can car
Gen. 44. 1. How much more w
our Bleſſed Jeſus be liberal to us
the Holy Sacrament: Draw near
God, and he will draw near to y
(*Jam.* 4.) and the greater Bleſſ
ſhall we carry away with us fr
theſe Mines of Bleſſings. A h
Life is a perpetual Sacrifice, and
that ſo lives, keeps his Heart as
h

y Altar, always warm and glow-
within him: A circumſpect Life
kes us both fit and deſirous to con-
ſe with God every Day; good
ions beget in us greater Longings
er Grace, and good Deſires make
ſtill do well, out of Hope to have
re Grace: When a good Man
s up his Heart to God, he draws
wn God into his Soul; the Sweet-
s of ſuch Converſe with God, and
Power of his Grace conſequent
on our hearty Deſires, enguges and
bles us to a holy Converſation
a Godly Life; the Happineſs of
ich is ſo great, that it excites us
do all we can to maintain and
event our being tempted from it.
Yea, conſider that it is a very dan-
rous Thing for thoſe that fear God,
neglect attending on his Ordi-
nce. How hard went it with
oſe, St. *Mat.* 25. who being invi-
d, came not to the Supper; 'tis ve-
dangerous to reject or neglect the
rd's Bounty. There is a Puniſh-

ment for them who ought to co
and come not, as well as for th
who come not as they ought.

No Man can come ſo worthily
he ought; do we what we can,
much Dulneſs, Deadneſs, and D
traction will be our Companion
but yet this is our Encouragem
that if the Lord ſees a Man ſet hi
ſelf ſeriouſly to a Preparation, he w
bear with many Fa
Chron. 30. 18. ings. *Hezekiah* pra
The good Lord pardon every one t
prepares his Heart to ſeek God,
Lord God of his Fathers, though
be not cleanſed according to the P
paration of the Sanctuary: A
what was the Succeſs of his Praye
And the Lord healed the Peop
and they kept the Feaſt with Gla
neſs: Behold how gracious the Lo
is to ſuch whoſe Hearts are ſet
Preparation for his Ordinances. L
us this Week ſet our Hearts in Or
to ſerve God, for our coming to
Lord's Supper, and conſider ho
we

ll-pleaſing it is unto the Lord
us, promiſing to ſerve him in Ho-
eſs and Righteouſneſs all the Days
our Life.

w repair unto the publick Service
of the Church, if you have Op-
portunity; if not, obſerve the Di-
rections, pag. 13.

Prayer on Tueſday *Evening, for*
our Preparation to the Holy Sacra-
ment.

My dear Lord and merciful Father, which according to Multitude of thy Mercies, doſt away the Sins of thoſe who tru- repent, and remembreſt them no re; open, O Lord, I beſeech thee, Eyes of thy Mercy upon me, moſt unworthy Servant, who in art earneſtly deſires Pardon and giveneſs of all my Sins and Of- ces, the total Sum whereof is the ach of all thy Commandments, n in Thought, Word, and Deed; Bleſſings and Benefits I have a-

buſed; thy Judgments and Puniſh-
ments not feared, the Means of m
own Salvation utterly neglected.

But, O Lord, with thee there
Mercy, that thou mighteſt be fear'd
thou art a God of all Comfort, me
ciful and loving, ready and willi
to hear all penitent Sinners, that
Heart are ſorrowful for their Sin
It is ſome ſmall Comfort to me, th
I am ſomething confounded a
aſhamed in my own Thought
Thou haſt not taken, I hope, th
Holy Spirit from me; thou wilt n
forſake the Work of thi
Pſal. 138. 8. own Hands; but perfe
that which concerneth me. As th
haſt begun a good Work in m
(this Week) ſo thou wilt finiſh it,
humbly hope, to the Day of Je
Chriſt. Turn my Heart, O Lor
that I may loath and abhor th
which is evil, and cleave to th
which is Good. It is not thy Pa
don alone which I deſire, but th
I may be thoroughly renewed a
chang

hanged in my Mind, Will and Af-
ections: I long for a ſtrong and ſet-
led Apprehenſion of thee, to over-
we and rule me in every Thought,
Word, Deſire, and Action of my
hole Life. In the Name therefore
f Jeſus Chriſt my Bleſſed Redeemer,
humbly proſtrate myſelf before
he Throne of thy Mercy-Seat, that
or his only Sake, thou wilt have
Compaſſion for me; I ſubmit my-
elf to thy Goodneſs, beſeeching thee
ot to let my Sins be a Cloud be-
ween my Prayer and thy Pity; but
orgive and forget all my Tranſgreſ-
ons, all my Miſdoings, let them be
ins of what Condition ſoever, whe-
her Sins of my Youth, or Sins of
ny Age; Sins of my Body, or Sins
f my Soul; ſecret or open Sins;
otorious or preſumptuous Sins; Sins
f Pride, Envy, Hatred, Malice, &c.
Good Lord remit them all, and of
ny great Goodneſs grant me perfect
emiſſion and Abſolution for the
ame.

And

And now, O Lord, that I am (on *Sunday* next) to receive the Bleſſed Sacrament of the Body and Blood of Jeſus Chriſt, how ſhall I, that am ſo great a Sinner, Duſt and Aſhes, dare to preſume to approach thy Table; Thou, O Lord, in thy Goſpel left us a Command, *Come unto me all ye*, &c. Which Command I obey; waſh me thoroughly from my Wickedneſs and cleanſe me from my Sins, and of thy gracious Goodneſs direct me in this great Action, with a reverend and awful Fear of thy Majeſty, that all the Faculties of my Soul and Body may be intent rightly to apprehend, and joyfully to receive this eternal Food, this Bread of Life; and that by thy Grace, I may obtain the Virtue, Fruit, and Benefits of the Death and Paſſion of my Saviour; and by the ſame the Remiſſion of all my Sins, and everlaſting Salvation, thro' Jeſus Chriſt our Lord. *Amen.*

Wednesday's Meditations in the Morning.

Upon the most Holy Sacrament.

AND when God gave his Son to the World, it could not be but ſhould give us all Things elſe; d therefore this Bleſſed Sacrament a Conſigning us to all Felicities; t as it was at firſt, ſo it hath been er ſince; *Chriſt came into the World, d the World knew him not:* So riſt hath remained in the World the Communications of this Sa-ament; and yet he is not rightly derſtood, and leſs truly valued. t Chriſt may ſay to us, as once to e Woman of *Samaria*, *Woman, if ou didſt know the Gift of God, and ho it is that ſpeaks to thee, thou ouldſt aſk of him*; and ſo, if we ere ſo wiſe, or ſo fortunate, to know e Excellency of this Gift of the ord, it would fill us full of Won-r and Adoration, Joy and Thank-lneſs! For the Love of our deareſt

Lord

Lord is written in the largeſt Cha-
racters of Pleaſure and Delight.
That in the Holy Sacrament, we
may taſte and ſee how gracious our
Lord is; no Love can be greater than
that which is ſo beatifical as to be-
ſtow the greateſt Good; and ſuch
was the Charity of our Lord, who
brings Health to us in the Holy Sa-
crament and Life too, giving us
the Bread of *Paradiſe*, at the ſame
Time yielding Food, and Health
and Pleaſure; Love deſires to do
Good to its beloved Object, and this
is the greateſt Love which has given
us the greateſt Bleſſing: And this
Sacrament Chriſt deſigned for that
Purpoſe, that he, who is not preſent
to our Eyes, might always be pre-
ſent to our Spirit: Love demands
Love again, and to deſire to be be-
loved, is of itſelf a great Argument
of Love: And as God cannot
give us a greater Bleſſing than his
Love; ſo what greater Demonſtra-
tion of it can he make to us, than to
deſire

ſire us to love him with as much
arneſtneſs and Vehemency of De-
e? For Love hath no Expreſſion
yond this, and it deſires to be
ited unto its Object. Let it be our
eat Deſire and Love too, to come
this Holy Sacrament; for now the
ord our God calls upon us, not
ly to be nigh unto him, but to be
l one with him; what Nation is
great, who hath God ſo nigh unto
em, as the Lord our God is in
l Things, for which we call upon
m? Let us do Honour to God, to
preſs the Homage and Duty of
his Servants, to acknowledge his
pream Dominion, to give him
hanks and Worſhip, to beg Par-
on, and pray for Bleſſing and Sup-
y of all our Needs. Let us go, O
y Soul, and declare before Angels
d Men, that we are Chriſtians in-
ed, and mean to live and die in
s holy Religion. And let us now
ke Shame to ourſelves, that we
ve at any Time lived to contradict

our Belief, but let us fully reſolve t
love him better and better, by co
ing to his Table. He hath invit
thee, he expects thee, he loves
ſee thee there, and will make th
know that he loves thee, and d
lights to do thee Good. Raiſe u
thyſelf, O faithful Soul, and lo
that chief Good, in whom are a
Goods, without whom there is n
other true Good. Why ſhould w
forſake the Fountain, and follo
the Current; but the Fountain
ſtill in God; let us come to the Ho
Sacrament, and we ſhall find th
Fountain. O let us aſk of our Lo
Jeſus, and he will give us Livi
Water, ſpringing up int
St. *John* 4. 14. everlaſting Life, *This*
Life Eternal, to know and acknow
ledge thee, the only true God, an
Jeſus Chriſt whom thou haſt ſent
And therefore if thou canſt confe
with thy Mouth the Lord Jeſus, an
believe in thy Heart, that God raiſe
him from the Dead, thou ſha
b

ſaved. O give Thanks therefore to the Lord, for he is gracious, his Mercy endureth for ever; let us ſay with a great Joy, Lo, come to thy Table according to Command.

pair to the Prayers of the Church, or obſerve the Directions, p. 13.

Prayer on Wedneſday *Morning of Confeſſion of Sins to God, before the Receiving the Holy Sacrament.*

O Almighty God, I thy poor ſinful Creature, full of Anguiſh Confuſion for my Offences againſt Majeſty. I am not worthy, O rd, to look up to Heaven, which the Throne of thy Purity, for my ns are more in Number than the irs upon my Head, and my Heart h failed me.

Lord be merciful unto me a Sinner.

I have not lived according to thy ill, but in the Vanity of my own noughts, in Contempt of thy holy ord and Commandments; I have not

not loved thee my God, with all
Heart, nor feared thee with all
Soul, nor ſerved thee with all
Might, nor loved my Neighbour
myſelf.

Lord be merciful unto me a Sinne

I have been negligent in Perf
mance of my Charge; idle in doi
my Duties in the Holy Sacramen
and Exerciſes of Religion; undev
in my Prapers, weary of their Leng

Lord be merciful unto me a Sinne

I have provoked thy Wrath agai
me, by accuſtoming myſelf to
the Works of the Fleſh, and rejecti
the good Motions of the Spirit.
unto me, rebellious Wretch, tha
have committed theſe wicked A
againſt thee, ſo loving, ſo good,
gracious a God, to the utter D
ſtruction of my Soul, without t
Mercies in Jeſus Chriſt.

Lord be merciful unto me a Sinne

I have made myſelf guilty,
not depending on my God, for a Su
ply of my Wants, neglecting to

ur, and expecting I ſhould be ſup-
rted in Idleneſs, not looking upon
ee, O God, for a Bleſſing on my
neſt Endeavours; not having an
h Eſteem of thee, my God, and
t ſubmitting obediently to act thy
ill.

Lord be merciful unto me a Sinner.

I have not with Care read thy holy
ripture, and not marking when I do
ad, but I have followed the Pomps
d Vanities of this World, and its
ful Cuſtoms, not calling myſelf
ily to account for my Sins.

Lord be merciful unto me a Sinner.

O Lord, let me not add to that
Heap of Sins which I ſtand
ilty of; I am confounded with the
ultitude of them, and the Horror
their Remembrance; but give me
race, O Lord, to paſs this Week,
d the reſt of my Life innocently,
at neither in Thought, Word, or
eed, any Offence may pollute my
ul. I acknowledge, O Lord, that
am vile, but yet redeemed with
thy

thy precious Blood. I have been de
in Treſpaſſes and Sins, but thou
my Reſurrection and my Life. Th
O Lord, loveſt to ſhew Mercy: Th
that ſparedſt thy Servant *Peter*, t
denied thee thrice; thou that di
caſt ſeven Devils out of *Mary M*
dalen, and didſt not condemn t
Woman taken in Adultery, and di
bear the Convert Thief from t
Croſs to the Joys of Paradiſe: B
hold me, O Lord, a fit Object
thy Pity; my Sins are ſo great a
many, that to forgive, will be an
of glorious Mercy; let thy Ho
Spirit lead me from the Errors
my Ways, into the Paths of Righ
ouſneſs, to great Degrees of Repe
tance, and through all the Paths of
Holy Life, to a Godly and Ho
Death. Grant this, O Bleſſed Jeſ
for thy Mercies, and for thy Pity
Sake. *Amen.*

O Lord God, into thy Hand
commit my Body, Soul, a
Spirit

rit; my Thoughts, Words, and
rks; all that I am, all that I
e, desire wholly to be thine. O
God, gracious and merciful, ac-
t me in thy beloved Jesus Christ,
whom alone thou wert well
ased; and for his Sake let me not
from before thee without a Bles-
g; a Blessing of Pardon and Peace,
lessing of thy Spirit, and of thy
ace, to come holy to thy Table;
lessing of thy Favour, and of thy
ve in the Lord Jesus. Thus, Lord,
of me, thou hast blessed me, and
t I shall be blessed for ever.
en, *Amen.*

This Prayer may be used on Sacrament-Day, before the Receiving the Holy Sacrament.

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ednesday's Meditations in the Evening.

Upon the most Holy Sacrament.

Consider that the Devil cannot endure the Use of this profita-

ble

ble Sacrament; for he knoweth h
much it is of Force to attain B
ſedneſs, from whence he for
Pride fell; and he hateth the Sa
ment, for in it is repreſented
Saviour's Paſſion, by Force where
he is thruſt from the Tyranny wh
he would exerciſe upon us; t
whereas the Holy Sacrament is nu
bred among the greateſt Bene
given to us of God in this Life, t
we do in nothing more avoid
Tokens of Ungratefulneſs, than
often communicating the ſame Be
fits. *Do this in Remembrance*
Me; Dear Jeſus, I had been unde
for ever, but for thee: For t
then, and for thy Sake, what i
which I ſhould not do? As if
were a Benefit to him, when we
nefit ourſelves. O Lord, what
it thou wouldſt now have me
do, for thy Deſires are my Co
mands! There is Authority enou
in thy Love for me to do w
thou ſhalt pleaſe; ſpeak, Lord, th

Servant heareth; whatever thy
ll is, that I will do.

Let us humbly beg of him, his
ghty Grace, to confirm us in our
olution, that ſo we may always
intain in our Souls this Hope of
pardoning Love; ſince thou, O
rd, art ſo forward to do us good,
beſtow thy Bleſſings unaſked, to
for us, when we deſired it not,
inſtitute this Feaſt, which we ne-
expected, to ſend thy Miniſter to
us to it. He hath told us where
would be, behind what Pillar,
under what Cloud, and covered
h what Veil, and conveyed by
at Miniſtry, and preſent in what
rament; and we muſt not look
him in the Highways of Ambi-
and Pride, of Wealth and ſen-
Pleaſures; theſe Things are not
nd in the Houſe of his Father,
ther may they come near his
elling.

But if we aſk for Chriſt, we ſhall
him in the Methods of Virtue
and

and Love, and in the Paths of Go
Commandments, in the Houſes
Prayer, and the Offices of Religi
in the Perſons of the Poor, and
the Retirements of an afflicted So
We ſhall find him in holy Readi
and pious Meditations; in our Pe
tential Sorrow, and in our Time
Trouble; in Pulpits, and upon
tars; in the Word, and in the Sac
ment: If we come hither as
ought, we are ſure to find our
loved, him whom our Soul long
after.

Sure enough Chriſt is here, let
take the Boldneſs now to aſk ſo
thing of thee. O do not deny
the Continuance of thine Almig
Grace. Take not thy Holy Sp
from me, but let it be my conſt
Compañion, my Guide, my Hel
my Comforter for ever. Thou
ſelf haſt told us (in St. *John*
10th) *that it ſhall be given to*
who aſk it; and that becauſe
liveſt, we ſhall live alſo: O do not

e loſe what thou haſt done for me
ready, for want of doing ſomething
ore; perfect that which concerneth
e: *Forſake not the*
ork of thine own Pſal. 131. 8. and 119. 117. 133. 58.
ands. Hold me up,
d I ſhall be ſafe;
d I will have Reſpect to thy Sta-
es continually. Order my Steps
the World, and let not any Ini-
ity have Dominon over me: I in-
at thy Favour with my whole
art: Be merciful to me according
thy Word.

Now repair to the publick Ser-
vice of the Church, if you have
Opportunity; if not, obſerve the
Directions, page 13.

Prayer for Wedneſday *Evening, for our Preparation to the Holy Sacrament.*

O Lord Jeſus Chriſt, who for
the Memorial of thy bloody
crifice, haſt ordained a Sacrament
thy Church, to commemorate

thee, and convey and ſeal to
Souls the Benefits of thy bleſ
Body and Blood; let me give
Memory to thy Death, in pre
ring and putting my Soul in Or
when I come, that thou mayeſt
cept me at my Coming. O Lo
let me not once dare to think
preferring Satan and Sin bef
Chriſt and Heaven, ſo as to k
away from thoſe thy great Myſte
and Mercies, becauſe I am loth
part with any beloved Sin; w
a Saviour calls, let not my grea
and my vileſt Enemies prevail w
me to keep away, but make
willing to part with the dea
Boſom Corruption, that I may
take of thy heavenly Benedict
let not any Bleſſings that thou
beſtowed upon us in earthly Thi
make us forget the Depend
we have upon thee for them;
the great Need we have of thy
venly Mercy; and make us alw
to eſteem it our greateſt Hon

honour and ſerve thee, and to
njoy thy Favour: O let not my
ns, though great and many, af-
ight me from thee, becauſe I am
nworthy of thee; but let the hum-
e Senſe of them drive me to thee,
ecauſe I have great Need of thee,
ho art the great Phyſician of our
uls, whoſe Blood is Balſam for
e moſt deadly Wounds, who haſt
th the Skill and Will to cure,
d to heal the moſt deſperate Diſ-
ſes of thoſe, that with penitent
earts ſeek unto thee for Recovery
d Relief; let all my Wants drive
e unto thee for Supply: Who
lleſt not thoſe that are perfect
righteous, but ſayeſt, *Come un-*
me all ye that labour and are
avy laden, and I will give you Reſt.
Lord, I deliver up myſelf ab-
lutely to thy Divine Will, with
l my Heart, deſiring and propo-
ng to live in a ſtedfaſt Union and
onformity to thy holy Command-
ents, that I may have no Satiſ-

faction but in a holy Conſcience; n
Pleaſure but in Religion; no Joy bu
in God; and with Sincerity and Zea
Heartineſs and Ingenuity, I may fo
low after Righteouſneſs, and th
Things that belong unto my Peace
until I ſhall arrive unto the Land o
eternal Peace and Praiſe, where tho
liveſt and reigneſt for ever, Worl
without End. *Amen.*

Thurſday's Meditations in th Morning.

Upon the Moſt Holy Sacrament.

A Soliloquy.

O Moſt good and gracious Jeſu thou, before thou ſhoulde ſuffer, didſt bequeath a moſt ex cellent good Thing unto thy Chil dren, as a fatherly Legacy, lea ving for us thy moſt Sacred Bod to be our Meat, and thy moſt preci ous Blood to be our Drink: O tho true Food of my Soul! Receiv

me

me, who am to receive thee, quick-
n me with thy Spirit, feed me
ith thy Fleſh, ſatisfy me with
y Blood, and let me receive Life
om thee to act, and to live unto
ee: O my Lord, give me an Heart
at I may think on thee; a Mind
at I may love thee; a Soul that
may remember thee; an Under-
anding to know thee; and Reaſon
lways to ſtick faſt unto thee: Let
e find thee, O my Heart's Deſire.
et me hold thee, whom my Soul
oth love. O Life, for whom all
hings live: O Life, which giveſt
e Life by which I live, without
hich I die. O my Lord, let me
enew this Life of mine in thy Ho-
y Sacrament, without which I pe-
iſh! Where may I find thee, but
ere? O that I may faint in my
lf, and depend on thee: O my
ove, be thou nigh in my Mind,
igh in my Heart, and nigh to aid
e, for I languiſh thro' Love, for
ithout thee, alas I die! But when

I think on thee, I revive again. O
Lord, let me love thee, becau
thou firſt didſt love me; for he lo
veth thee too little, who loveth a
Thing beſides thee, except he lov
it for thy Sake: For I deſpiſe wha
ſoever is in this World, in Reſpe
of thy Sweetneſs, and the Glory o
thy Houſe, which I have love
Where ſhall I get Words to expre
the Signs of thy ſingular great Lo
towards me, through thy infini
Benefits, wherewith from the Begi
ning thou haſt nouriſhed me, b
ſides the Benefit of Creation, whe
at the Beginning thou madeſt m
of nothing, after thine own Imag
in magnifying and exalting me
bove all thoſe Creatures which tho
haſt made, and making me glor
ous with the Light of thy Counte
nance, wherewithal thou haſt ſeale
the uppermoſt Seat of my Hear
thereby ſevering me both from in
ſenſible Things, and alſo from brut
Beaſts, which have no Reaſon, an
abaſi

paſing me but a little beneath Angels: O let me go to thy holy Table, and as ſoon as I have taſted, ay as St. *Peter*, *Maſter, it is good for us to be here*; if thou wilt let us make here three Tabernacles, here let us abide ſtill, and enjoy thy Contemplation, for we lack nothing now; it ſufficeth us, Lord, that we ſee thee; it ſufficeth me to be ſatisfied with ſo unſpeakable Sweetneſs. O! bleſſed ſhould I be, were I once admitted to behold thy Brightneſs: Who can ſhew me ſuch a Favour, O Lord! thou mayſt permit me to come thereunto. I know, Lord, I know, and acknowledge, that I am unworthy to enter under thy Roof; yet, for the Honour of thy Name, accept of thy Servant, which putteth his Truſt in thee; but how ſhall I enter into thy Sanctuary to conſider thy Power, unleſs thou open unto me? For doubtleſs, O Lord our God, we ſilly Worms and Clay, are unable to enter into the Houſe of

thine Eternity, unleſs thou (who of nothing haſt created all Things) doſt guide us in: O, that I may cry after God, even the living God. That I may watch for thee, more than they that watch for the Morning, and my Soul may follow hard after thee: O that the Word of thy Mouth may be ſweeter to me than the Honey, or the Honey-Comb; that I may delight myſelf in thy Commandments, which I have loved. (*This may be uſed on Sacrament Days.*

Repair to the Prayers of the Church, or obſerve the Directions, p. 13.

A Prayer on Thurſday *Morning, for the Preparation to the Sacrament.*

O Moſt holy and heavenly God and Father, which by the immortal Seed of thy Word, haſt begotten us to be thy Children, and with the ſame (as with Milk) doſt nouriſh us purely as New-born Babes, as alſo with Divine Myſteries of thy Holy Sacrament (as by a viſible Word) doſt

ſoſt confirm and ſtrengthen us in faith and Righteouſneſs, and having ſo adopted us into thy Family, continually feedeſt and nouriſheſt us into eternal Life: How ſhall I ſufficiently praiſe my God, or love and ſerve my Lord, who delivered me, when I deſerved to periſh eternally? For I have been proud and covetous, and hating wiſe Counſels, and ſoon weary of the Offices of a Holy Religion. I cannot give an Account of my Time: I am ſo vile that I cannot expreſs it. I have been ſo ungrateful, ſo fooliſh, ſo unreaſonable, that I have put my own Eyes out, that I might with Confidence, and without Fear, ſin againſt ſo good a God, ſo gracious a Father; I confeſs to thee, O God, what thou knoweſt already: But I confeſs it to manifeſt thy Juſtice, and to glorify thy Mercy, who haſt ſpared me ſo long: Thou haſt concluded all under Sin, that thou mighteſt have Mercy upon all: Look upon me, O

God, and have Pity on me lying
my Blood and Misery, my Sham
and in my Sins, in the Shadow
Death, and in the Gates of Hell. B
yet, O God, thou art the Healer
our Breaches, and I must not despa
for I am sure thy Goodness is in
nite. O let the Cry of thy Son
Blood, who offers an eternal Sacr
fice to thee, speak on my Behal
and speak better Things than t
Blood of *Abel*; let me love and serv
thee uprightly and eternally, for th
infinite Love in Jesus Christ ou
Lord. *Amen.*

Thursday's Meditations in the Evening.

Upon the most Holy Sacrament.

NOW before the Feast of th
Passover, Jesus knew that hi
Hour was come, that h
St. *John* xiii. 1. should depart out of thi
World unto the Father, having love
his own which were in the World,
he

he loved them unto the End. The Humility of this our Lord was loving and diligent, doing all this Work by himſelf alone, without the Help of any other, in Sign and Token of his Love; for he himſelf put off his Garment, girded himſelf, put Water into a Baſon, bore it to the Place where the Diſciples ſat, proſtrated himſelf, and waſh'd, not their Hands, but their dirty Feet, and ſo lovingly wiped them with the Towel where-with he was girded, pleaſing and con-tenting himſelf to do all theſe Things in his own Perſon, teaching me here-in to exerciſe the Works of Humility and Charity in mine own Perſon, re-joicing more to do them myſelf, than to command them to be done by o-thers, and performing every humble Work without Mixture or Note of boaſting.

Let us conſider that which paſſed between Chriſt our Lord, and Saint *Peter*, when he came to waſh his Feet; *Peter* ſtanding aſtoniſhed at

the

the Humility of his Lord and Maſter ſaid, *Lord, doſt thou waſh my Feet* In which Words are diſcovered lively Faith of the Excellency Chriſt our Lord, and of his ow Baſeneſs, and of the Baſeneſs of th Work. Thus the Holy Jeſus la every Thing aſide, that he may ſerv his Servants with thoſe Hands whic gave Sight to the Blind, Health t the Sick, and Life to the Dead. (Lord) ought to ſerve thee, and t waſh thy Feet, nor do I eſteem m ſelf worthy to do this Work. An wilt thou waſh my Feet? Hen will I learn to think highly of Jeſu Chriſt, and very baſely of myſelf I will draw Acts of Admiration, Thankſgiving, and Imitation.

O moſt good and gracious Jeſu thou coming to the Garden of O lives, began'ſt to fear and to b heavy; whereupon thou ſaid'ſt to th Diſciples, *my Soul is ſorrowful u to Death*; and he was withdraw from them about a Stone's Caſt, an kneelin

neeling down, and praying, ſaid, *ather*, &c.

Whence is this, that in a cold ight, when others are crowding the Fire, my Lord is ſweating the open Air? What Sweat is his which flows in ſuch Abundance rom his bleſſed Body, ſo that it runs nd trickles down to the Ground, ke Drops, or Clods of Blood, Vhence is it? We may ſoon know, is our Sin cauſeth this Blood- ed; our Guilt this Sweat: *Adam* nned in a Garden, Chriſt there weat for it; his Day-Luſt made his Night-Sweat, that we might ot burn in Hell; he ſuffers this orrid Agony for a Time, that we hould not endure a helliſh and worſe Extremity for ever; he did hus ſweat for another's Guilt, and hall I not bleed for my own? If nſtead of the Pains of Repentance, take Pleaſure in Sin, will not this oſt me my Life? Yes; but for my Comfort, if I be contrite, and by that

that put into a great Agony of Spir
I may come out; and muſt hope I m
by the Virtue, and under the Condu
of this Agony of Jeſus Chriſt.

Let us dwell in Love, and we ſha
be happy; for ſee how our Lo
would engage thee by theſe Bon
in which thou art going to tie th
ſelf to love the Lord thy God wi
all thy Heart, and thy Neighbour
thyſelf. Let us go then and wa
upon him, and ſhew him the Lo
that we bear unto him; be not di
couraged, for when the Wicked for
ſakes his Way, and the unrighteou
Man his Thoughts, he himſelf hat
ſaid, that he will have Mercy upo
him. Let us give him Thanks, eve
for this good Mind, which he hat
put into us, and for all the Hope w
have, that he will continue us in i
to eternal Life.

Now repair unto the publick Ser-
vice of the Church, if you hav
Opportunity; if not, obſerve th
Directions, page 13.

Soliloquy, or preparatory Prayer for Thurſday *Evening, in Preparation to the Holy Sacrament.*

O Infinite Humility, what ſhall I render unto thee, for the Fa-ours which thou haſt done me! rant me this thy Meekneſs and lo-ng Gentleneſs, to the End that I ay find Grace before thee; whom e Prayer of the Humble and Meek th always pleaſed: Command me Lord) what thou wilt, helping me ith thy Grace duly to accompliſh hat thou commandeſt. O Saviour the World, I confeſs that I am ul and defiled with innumerable ns, whereof I cannot waſh myſelf; r to ſin was mine, but to pardon em is thine; wherefore once ore waſh me from mine Iniquity, nd cleanſe me from my Sin; and ter thou haſt once waſhed me, aſh me yet once more, that I may me holy to thy Table, to the nd I may have a greater Part with

thee, with more Security never
loſe it. And ſith thou (Lord) d
ſired'ſt ſo much to eat the laſt Supp
with thy Diſciples, I alſo deſire e
neſtly to eat the ſame with thee,
King of Heaven, who ſtandeſt at t
Door of our Hearts knocking, de
ring vehemently that thy Voice m
be heard, and that the Gate m
be opened; that entering into u
thou may'ſt ſup with us, and w
with thee. Come, Lord, into m
Houſe, for I ſet the Gate open un
thee, and with an exceeding Deſir
deſire thy Coming, that I may b
Partaker of this thy Supper. M
Soul thirſteth for thee, O Jeſus;
that I may ſee the Joy that I ſo de
ſire. O that I were ſatisfied wit
the Preſence of thy Glory; fo
which I do hunger and thirſt; th
where thou art, there I may b
alſo, beholding thy Face in Glor
O Bleſſed Saviour and Redeeme
Jeſus. *Amen.*

Friday

Friday's Meditations in the Morning.

Upon the Paſſion of Jeſus Chriſt.

I Will conſider the Innocency of our Lord Jeſus Chriſt, who ſuffered for our Sins, who was moſt innocent without Spot of Sin, moſt holy; full of all Graces and Virtues; moſt Wiſe and moſt Diſcreet, in whom were contained the Spiritual treaſures of the Wiſdom of God, and of his Divine Spirit, in doing good to all: Who employed his whole Life in doing of Good (as *St. Peter* ſaith) and healing all ſuch as were oppreſſed with the Devil; gave Sight to the Blind; cleanſed the Leper; cured the Sick, and raiſed the Dead, and has opened unto us the Gates of Heaven. O the infinite Charity of this our Lord, in giving himſelf to all! He is my Father, my Maſter, my Phyſician, my Redeemer, my Creator, my Benefactor,

factor, Spouſe of my Soul, my G
and my all in all. And how, a li
before his Paſſion, he made himſ
my Meat and my Drink, to en
within me, for which Cauſe I am
hold his Pains as mine own, ſith
who ſuffered them, is ſo much mi
and beareth to me ſo great a Love

A Soliloquy.

O Moſt bountiful Redeemer, h
well doſt thou pay our De
with thine own Pains! O t
I could find out, and comprehe
the Length and the Breadth, t
Height and the Depth of the C
rity of Jeſus! O that I could en
into his inflamed Heart, and
the Furnace of infinite Fire t
burneth therein, and melt in th
Flames; that iſſuing forth full
Love, I might love as I am lov
and to ſuffer with Love for hi
who ſuffered for me with ſo gr
Love: From his interior Love bu

th ſuch exterior Signs and De-
nſtrations, as were ſufficient to
llify a Heart more frozen than
itſelf, and more hard than any
rble.

ET us now join together the
penitent Sinner, and the devout
int, in this one Exhortation; that
ey approach the Table of the
rd with a ſecret Affection of Soul,
d that being raiſed by Faith, and
larged by Prayer, in this Conſi-
ration, that their Sins have been
e Cauſe of Chriſt's Sufferings. The
ews cried out of Chriſt, *Crucify*
m, Crucify him; ſuch was the
reatneſs of their Malice, that (if
ſſible) they would have had him
vice crucify'd; but yet, is not their
eſire too unhappily fulfill'd? They
ucifying him once with their
ands, and we, even we, crucifying
im again by our Sins; who art
ou then that comeſt to Chriſt
ithout Floods of Tears, when he
omes to us in Streams of Blood?

Who

Who can mediate on his wound
Body, without a wounded So
Or view his pierced Side without
pierced Heart? In which our Sa
our gives us true Devotion, beſpe
ing us, as well as the Daughters
Jeruſalem; *Weep not for me, but*
yourſelves; Weep not for me, or
Sufferings, in a fruitleſs Compaſſio
but weep for yourſelves and yo
Sins, in a hearty Contrition. O
your Hearts be raiſed by Faith, t
ſo whatſoever is our Affliction a
Pain, we may find a healing Virt
in the Blood of Chriſt, which is t
Sacramental Adminiſtration, that
for every ſinful Diſtemper in us,
may receive an healing Virtue fro
Chriſt; having our Remiſſion of Sin
and our Peace of Conſcience confir
ed unto our Souls, by his bleſſed S
crament, as the Seal of Grace, a
the Pledge of Glory.

Now repair to the publick Service
the Church, if you have Opport
nity; if not, obſerve the Direction
p. 13.

Confeſſion of Sins out of the Holy Bible, for Friday *Morning.*

'Confeſs, O Lord,

That I was ſhaped in Wicked-
ſs, and in Sin my Mother concei-
d me, *Pſal.* 51. 5.

That my Heart is rebellious, like
tarting Bow, *Hoſ.* 7. 16.

That I am of polluted Lips, *Iſ.* 6. 5.

That my Tongue talketh nothing
t Vanity, *Pſal.* 114. 11.

That mine Eyes are evil, prone to
uſt, St. *Mark.* 7. 22.

That my Hands are ſlow to Good,
eb. 12.

That my Feet are ſwift to Evil,
r. 12.

I have ſinned againſt thee, O Lord,
d in thy Sight, not fearing thy
ajeſty, *Rom.* 3. 15.

My Sins are, O Lord,

Quantity large, and *Iſa.* 57. 8.
a great Size, of long *Pſal.* 25. 11.
ontinuance.

Like

Jer. 3. Like a Burthen of L
Pſal. 4. 2. many in Number, m
Ezek. 1. 3. than the Hairs of my He
and I gaining nothing thereby.

Not being aſhamed, *Gal.* 2. 1

Knowing it to be Sin, *Jam.* 4.

I reap the Fruit of my Fooli neſs; for what Fruit have I in th Things whereof I am aſhamed, R 6. 21.

My Days are conſumed in Van and my Years in the Bitterneſs my Soul.

And now there is no Health in m Fleſh, becauſe of thy Diſpleaſur neither is there any Reſt in m Bones, by Reaſon of my Sin.

And what ſhall I now ſay, wherein ſhall I open my mouth?

What ſhall I anſwer, ſeeing I ha done theſe Things?

Out of the Deep have I call unto thee, O Lord; Lord hear m Voice, *Pſal.* 130.

If thou, O Lord, ſhould'ſt be e treme to mark what is done amiſs, Lord, who may abide it?

Enter not into Judgment with thy
vant, O Lord, for in thy Sight
ll no Man living be juſtified.

Behold, O Lord, though I have
ned, yet I humble myſelf under
y mighty Hand; I am thine, O
e me!

Spare the Humble and Contrite,
behold I judge myſelf.

O taſte and ſee how gracious the
rd is; bleſſed is the Man that
ſteth in him.

For thy Mercies, O Lord, are
eet, comfortable, better than Life.

Come unto me all ye that labour
d are heavy laden, and I will give
u Reſt.

I come not to judge the World,
t to ſave it.

Wherefore in the Multitude of the
rrows that are in my Heart, thy
mforts, O Lord, have refreſhed
y Soul.

Let us therefore come boldly to
e Throne of Grace, that we may
obtain

obtain Mercy, and find Grace to h
in Time of Need.

My Fleſh and my Heart faile
but God is the Strength of my He
and my Portion for ever.

O Lord, be thou ſo to me for e
Amen.

A Prayer for Friday *Morning*
Confeſſion of Sins to God, be
the Holy Sacrament.

O Moſt glorious and moſt gr
ous Lord God, who art
Searcher of Hearts, the Lover
Souls, and the Preſerver of Me
before thee, Holy Lord, I here p
ſent myſelf polluted. O do t
make me a penitent Sinner; I
luted I am, and loathſome in
Sight of mine own Corruptio

* *Here name your particular Sins.*

* wherefore ſee, O t
great and glorious,
thou juſt and righte
Judge, O ſee, I here proſtrate
ſelf at the Bar of thy Juſtice,
knowing what to anſwer thee;

nſcience witneſſeth againſt me,
d thy Law condemns me: Who!
, who ſhall plead for me? Oh!
ilt not thou, Bleſſed Jeſus, my
rety, my Saviour, wilt not thou
dertake my Cauſe, who art my
vocate? Wilt not thou procure
Pardon, who art my Mediator?
Bleſſed Jeſus! Be now my Jeſus:
d ſeeing thou art able to ſave un-
he utmoſt of all that come unto
d by thee, O plant in my Heart
ntleneſs and Patience, a meek
long-ſuffering Spirit, that I may
er be tranſported with violent
ger; never be diſorder'd by Pee-
neſs; never think Thoughts of
enge: But may with Meekneſs
eive all Injuries that ſhall be done
me, and patiently bear every
s Accident, and with Charity
return Bleſſing for Curſing;
od for Evil; kind Words for foul
roaches; that living all my Days
n Meekneſs and Charity, keep-
Peace with all Men, and loving

my Neighbour as myself, and the
O sweet Jesus, more than myse
and more than all the World; I m
at last come into the Regions of Pe
and eternal Charity, where thou
vest, who lovest all Men, and woul
have none to perish, but all Men
be sav'd thro' thee, O most merci
Saviour and Redeemer Jesus. *Ame*

A Prayer out of the Psalms.

O Lord God Almighty, a
King of Eternal Glory, w
dost acknowledge him to be
blessed Man, that abhorreth t
Way of Sinners, and doth medit
in thy Law Day and Night; Tea
thou me, a wretched Sinner, fai
fully to serve thee with Fear a
Trembling of Heart; and seei
with all Humility of Heart, I do c
unto thee with my Voice, hear m
have Mercy upon me, and so he
ken unto my Prayer; keep me
the Apple of thine Eye; hide
und

der the Shadow of thy Wings, cauſe thou art my Strength, my ck and my Refuge; Cleanſe me m my ſecret Faults, and keep Servant from preſumtuous Sins. remember not the Sins of my uth, but ſend me help from thy nctuary, and give me my Heart's ire; and ſo truſting in thee, let never be confounded, but for- e the Puniſhment of my Sin: Let Mercy, O Lord, be upon me, as ruſt in thee; and delivering me of all my Fears, ſay unto my l, I am thy Salvation, that I may into thy glorious Houſe; for u art the God of my Strength; not my Steps go out of my Paths, t I may love Righteouſneſs, and e Iniquity. Teach me, O Lord, Ways of thy Statutes, and I ſhall p them unto the End; give me derſtanding, and I ſhall keep thy w; yea, I ſhall obſerve it with whole Heart; make me to go the Path of thy Commandments;

for therein do I delight for ever. *Amen.*

A Prayer.

O Bleſſed Jeſus, the Lord of Life, Prince of Glory, and Captain of our Salvation, who haſt vanquiſh'd *Satan*, and all the Powers of Darkneſs; O give Victory to my languiſhing Soul in her Spiritual Conflict. Guide me with thy Counſels, ſuſtain me with thy Grace, refreſh me with thy Comforts, preſerve me in thy Love, and crown me with thy Glory. O Jeſus, grant, I beſeech thee, that ſo long as I am in the Darkneſs of this miſty Deſart, the Eyes of my Mind may behold and contemplate the moſt ſhining Light and Brightneſs of thee, O God; and that I may always praiſe thee for ever and ever. *Amen.*

Friday

Friday's Meditations in the Evening.

Upon the Paſſion of Jeſus Chriſt.

THIS is one of the higheſt Manners of meditating, that upon the Holy Paſſion of our Saviour; the which Conſideration ſereth to encourage us to endeavour urſelves to imitate ſome Part of at which is there repreſented unto : For it is manifeſt that all the erfections of a Chriſtian's Life, conſteth in Imitation, and following of e Virtues of our Saviour Chriſt. Whereupon the Apoſtle St. *eter* exhorteth us, ſay- *1 Pet.* 2. 21. g, Chriſt ſuffered for us, leaving nto us an Example that we ſhould llow his Footſteps; who, when he as evil ſpoken of, did not ſpeak vil again; and when he was torented, did not threaten them, but elivered himſelf unto him that d moſt unjuſtly condemn him, he ffer'd his Pains without any Man-

ner of Eaſe or Conſolation: He ſh
up from himſelf all the Gates, whe
by any Manner of Eaſe or Conſolati
might come unto him, either fro
Heaven or from Earth; inſomuch th
he was content to be forſaken, not on
of his Diſciples and Friends, but a
of his own Father, and of himſelf al
and therefore he ſaid in the *Pſalm*
am become as a Man deſtitute of
Help, I am left among the Dead. T
is that Forſaking, which our Savio
ſignified upon the Croſs, when he ſa
My God, my God, why haſt thou f
ſaken me? For (as concerning t
Bond of Union) the divine Nature
ver forſook the human Nature, wh
it had once taken; yet as touch
the Conſolation, and Eaſe of the P
and Torments, it did wholly forſ
the ſame. And therefore we ſee t
the Martyrs, when they went to ſu
Death, ſhewed themſelves very co
rageous, merry and joyful; but
Saviour, being the very Fountain
Grace and of Strength, (thro' wh
Vir

Virtue the Martyrs had ſuch Force nd Courage, to be able to do that which they did) trembled and ſweat, ven very Drops of Blood, when he ent to ſuffer Pains and Torments or us: For in the Martyrs, the Virue of Charity, which redounded into heir Souls, cauſed them to have very reat Courage and Joy; but in our aviour Chriſt, both theſe, and all oher Influences were by ſpecial Miracle ſuſpended, that ſo he might drink he Cup of his own bitter Pains, ure, and without Mixture of any lanner of Eaſe or Conſolation.

Conſider therefore firſt of all, that profound Humility, wherewith the noſt high and only begotten Son of Almighty God vouchſafed to be conemned, and leſs eſteemed than *Barabbas*; and to be crucify'd upon a Croſs between two Thieves, as tho' e had been a Captain and Ringeader of Malefactors.

Conſider his ſo wonderful Patience n the midſt of ſo many reproachful

Injuries and Torments, and withal his paſſing great Magnanimity, in that he offer'd himſelf ſo willingly into the Hands of his Enemies, and to ſuffer the greateſt Pains and Conflicts that ever were ſuffer'd in the World.

Conſider his moſt fervent Charity, which paſſeth all Underſtanding, by the which only he was moved to offer himſelf in Sacrifice for the Sins of the World; and to ſuffer Death, that he might give Life, not only to his Friends, but alſo to his Enemies, even to thoſe very Perſons that ſhed his moſt precious Blood.

Conſider his moſt abundant Mercy, which extendeth itſelf ſo far forth, as to take upon him all the Miſeries and Debts of the World, and to make Satisfaction for them, as if they had been particularly his own Debts.

Conſider that ſo perfect Obedience which he uſed towards his Father, whom he obeyed unto Death, even to the Death of the Croſs; where, finally bowing down his Head, he offered

offered up unto him his most holy Soul, giving us thereby to understand, that the Work of his Obedience was then perfectly fulfilled. Let us do as our Saviour himself commanded us, St. *John* 13. 15. *I have given you an Example, that as I have done, so should ye do likewise.*

O Lord Jesus receive my Spirit; O my Life, take my Soul; my Joy, draw my Heart unto thee; my Head, direct me; Light of mine Eyes, enlighten me; O my Comfort, rejoice me; by sweet Food, let me eat thee; O Word of God, refresh me; O Light eternal, shine thou over me, that I may understand thee, know thee, and love thee. *Out of the Bible.*

Now repair unto the publick Service of the Church, if you have Opportunity; if not, observe the Directions, pa. 13.

Ejaculations upon the Life and Pa-
ſion of our Saviour Jeſus Chriſt
for Friday *Evening.*

Kneeling, ſay,

O Sweet Jeſus, Praiſe, Honour an
Glory be to thee O Chriſt, wh
for my Sake haſt vouchſafed to com
down from the Boſom of thy Divin
Father, into this Vale of Miſery, an
to be conceived, and incarnated, an
made Man by the Holy Ghoſt in th
moſt chaſte Womb of the Virgin *Mary*

Chooſe, I beſeech thee, my Hear
for thy Dwelling-place; adorn it, re
pleniſh it with Spiritual Gifts, an
wholly poſſeſs it.

O that I were ſo faſtned unto thee
that I might never depart, or turn
away my Mind from thee! I adore
thee, moſt dear Redeemer, who bein
born in the Depth of Winter, didſt no
refuſe to be ſwaddled in poor Cloaths
and to be laid in a Manger.

Grant, O Lord, that I may alway
ſtand in thy Sight, truly humble, an
truly poor in Spirit.

O bleſſed Jeſus, who wouldeſt, upon the eighth Day, like other Children, be circumciſed, and being yet an Infant, ſhed thy precious Blood.

And for our ſingular Comfort, wouldeſt be called Jeſus, which ſignifieth a Saviour.

O that it would pleaſe thee to admit me (being circumciſed from all bad Thoughts, Words, and Works) into the Number of thy Children.

O ſweet Jeſus, whom the Wiſe Men with a devout ſeeking, found by the Direction of a Star, and having found, fell down and worſhipped thee; offering unto thee Gifts of Gold, Frankincenſe, and Myrrh.

Grant that I may offer daily unto thee, the Gold of bright-ſhining Charity; the Frankincenſe of ſweet-ſmelling Devotion, and the Myrrh of perfect Mortification.

O Holy Jeſus, who for our Sakes wouldſt be ſubject to the Law, and

to give us an Example of Humility, wouldſt be carried to the Temple by thy Mother, and be redeemed with an Offering ordain'd for ſuch as were poor.

Where juſt *Simeon*, and *Anne* the Propheteſs, rejoicing greatly at thy Preſence, gave very glorious Teſtimony of thy Dignity.

O that all Pride were utterly thrown down in me. *Amen, Amen.*

Ejaculations upon the Life and Paſſion of our Saviour Jeſus Chriſt, continued.

O Jeſus! Praiſe, Honour, and Glory be to thee, who ſtaying in the Temple, wert for the Space of three Days with great Grief ſought by thy divine Mother, and at length with great Joy found by her, ſitting in the midſt of the Doctors, hearing them, and propoſing Queſtions to them.

Would to God thou wouldeſt give and communicate thyſelf in ſuch Sort unto me, that I might never be ſepa-

eparated from thee, nor ever be de-
rived of thy Comfort.

O Lord, who haſt not diſdained to
ome to the River of *Jordan*, and en-
ring into it, there to be baptized by
y Servant *John* the Baptiſt.

Who likewiſe for our Sakes, abi-
ing amongſt wild Beaſts in the De-
rts, and faſting forty Days and
orty Nights, and perſevering in
rayer, haſt permitted thyſelf to
e tempted by Satan.

And overcoming him, haſt been
onoured with the Miniſtry and Ser-
ice of Angels.

Give me Grace, O Lord, that I may
onſtantly perſevere in Prayer, and let
o Temptation, I beſeech thee, defile
ne, but rather let Temptations purge
ne, and join and unite me unto thee,
hat I might adhere to thee alone, ſo
hat I may receive from thy Hands
hearfully, all Kind of Adverſity.

Grant that I may embrace all Men
ith chearful Love and Charity, and
eadily forgive thoſe that offend me.

O ſweet

O ſweet Jeſus, who coming to *Jeruſalem* in a meek and gentle Manner didſt ride upon an Aſs, and amidſt the Praiſes which were ſung by the People that came to meet thee, didſt pour forth Tears, bewailing the Ruin of the City, and Deſtruction of thoſe ungrateful Souls.

Grant that I may never prefer any Thing before thee.

O my Jeſus, who in *Jeruſalem* according to the Law, didſt eat the Paſchal Lamb with thy Diſciples, and giving them an Example of Humility and Charity, kneeling upon the Ground, didſt waſh their Feet, and having waſhed them, didſt wipe them with a Towel.

Would to God this Example might pierce my Heart, and utterly throw down in me all Pride and Loftineſs.

O Jeſus, who with an unſpeakable Charity haſt inſtituted the Sacrament of thy Body and Blood.

Grant that when I come to that Table of Life, I may with a chaſte

Af-

Affection, ſingular Humility, and Purity of Heart receive thee.

Grant that thy Word may be truly pleaſing to me, and ſweeter than the Honey and the Honey-Comb to my Soul.

Who going forth with thy Diſciples beyond the River *Cedron*, didſt enter into a Garden, where thou foreſawest thou ſhouldeſt be taken.

O that I could utterly forſake my own Will, and always love and follow thine!

O Jeſus, who immediately before thy Paſſion, didſt begin to fear, to grieve, and to be ſad, taking upon thyſelf our Weakneſs.

Who falling upon the Ground, prayed unto thy Father, and humbly offeredſt up thyſelf wholly unto him, ſaying, *Father, thy Will be done.*

Grant that I may with a quiet Mind, receive all Things as from thy Hands, and that I may find Help and Aſſiſtance from thee.

O Jeſus, who didſt lovingly kiſs

the

the Traitor *Judas*, coming deceitfully to thee.

Shewing by the Calmneſs of thy Countenance, and Sweetneſs of thy Words, that thou didſt love him.

Grant I may ſhew myſelf loving and mild to all mine Enemies.

That I may pardon them from my Heart, howſoever they ſhall offend me.

O Jeſus; who didſt permit thine Enemies moſt furiouſly to lay their ſacrilegious Hands upon thee: And being cruelly bound by them, didſt not revenge, but mildly endure the Reproaches, Blaſphemies, and Injuries wherewith they did moſt wickedly affront thee.

Who didſt reſtore and heal the Ear of *Malchas*, one of thy furious Proſecutors, cut off by St. *Peter*, thy Diſciple.

That rendring Good for Evil, the Riches of thy Mercy, and Mildneſs, might ſhine forth to us.

Grant, I beſeech thee, that the Deſire of Revenge may never have Place in my Heart. O that

O that thou wouldeſt beſtow upon me the Grace of true Patience. *Amen.*

Ejaculations upon the Life and Paſſion of our Saviour Jeſus Chriſt, continued.

O Jeſus! who ſuffered thyſelf to be led bound as a Malefactor and Thief, by a Troop of Soldiers into *Annas*, and to be preſented before him.

O unſpeakable Mildneſs of my Redeemer!

Grant, O Lord, that theſe Examples of thy Virtues, may ſhine in me to my Good, and thy everlaſting Glory.

St. *Peter*, one of the Chief of thy Apoſtles, thrice denied thee, and yet thou moſt mercifully looked upon him, and provokedſt him to Repentance, and to ſhed Tears for his Offence.

O that it might pleaſe thee in like Manner, to look upon me with that lovely Eye of Mercy.

That

That with due Tears of Repentance I may bewail my Sins past.

And having bewailed them, may not hereafter any more return to them again.

O my Jesus, who by the wicked *Jews* wast proclaimed guilty of Death; and without Cause condemned.

That by thy unjust Condemnation thou mightest deliver us from the Guilt of our Sins, wherewith we were justly attainted.

Grant that I may imitate thy Meekness and Patience.

Grant that I may be truly subject to my Superiors, and all Powers over me ordained by thee.

That I may obey my Equals, and love and honour all Men.

O my Jesus, who being stripped naked in the Palace, and bound to a Pillar, didst suffer thy naked and immaculate Flesh to be rent with most cruel Scourges, that with thy Sores thou mightest heal our Wounds.

Thou

Thou art, indeed, that living Stone, rejected by Man, but choſen by God.

Grant that I may now patiently ſuffer the Scourges of thy fatherly Correction.

For they cloathed thee, the King of Glory, with a Purple Garment, for the greater Affront.

They faſtened upon thy Divine Head, a Crown of Thorns.

They put into thy Hand a Scepter of Reed, and kneeling down in a ſcornful Manner, ſaluted thee, ſaying, *Hail King of the Jews.*

Plant I beſeech thee in my Heart, the Memory of thy Paſſion.

O Jeſus, who being declar'd innocent by *Pilate* the Judge, didſt not refuſe to hear the furious Out-cries of the *Jews*, by which they demanded that thou ſhouldeſt be crucified.

Who, being led out with two Thieves, didſt carry the Croſs with great Pain upon thy ſacred and torn Shoulders, and didſt not refuſe to be

be driven forward, to be urged and haſtned.

And being weary and breathleſs, didſt languiſh under thy Burthen.

Give me Tears of devout Compunction, and of Holy Love, which may melt my hard Heart, and make it grateful unto thee.

That I may love thee alone, and reſt in thee only.

Grant that with fervent Devotion I may embrace all Croſſes: And may humbly follow thee unto Death.

Who having thy Shoulders bruiſed with the Weight of thy Croſs, didſt at length arrive weary at the Place of Execution.

Where Wine mingled with Gall was offered to thee to refreſh thee.

Who being naked, didſt not refuſe to be rudely ſtretched out upon the Wood of the Croſs, and cruelly faſtned with Nails upon the ſame.

Grant me, O Lord, that with a faithful and grateful Mind, I may conſider this thine unſpeakable Charity,

ity, with which of thine own Accord thou didſt ſtretch forth thine Arms, and willingly offeredſt thy Hands and Feet to be pierced.

Who didſt hang (thy Hands and Feet being pierced) three Hours upon the ſhameful Wood of the Croſs, and ſhedding in great Abundance thy precious Blood, didſt endure unſpeakable Torments throughout thy whole Body.

O ſweet Jeſus, who waſt ſo good even to thoſe who were ſo wicked; that for the very ſame Parties who did crucify thee, thou didſt pray unto thy Father, ſaying, *Father forgive them, for they know not what they do.*

Give me, I beſeech thee, the Grace of true Meekneſs and Patience, by which I may, according to thy Commandment and Example, love mine Enemies.

Who didſt embrace Death; and recommending thyſelf to thy Heavenly Father, bowing down thy venerable Head, yieldedſt up thy Spirit.

Truly

Truly thus giving thy Life up fo
thy Sheep, thou haſt ſhewed thyſel
to be a good Shepherd.

Thou didſt die, O thou only be
gotten Son of God! Thou died'ſt, O
my beloved Saviour, that I migh
live for ever!

O how great Hope, how grea
Confidence have I repoſed in th
Death, and in thy Blood!

I glorify and praiſe thy Hol
Name, acknowledging my infinit
Obligations to thee.

O ſweet Jeſus, who being with grea
Lamentation of thy Friends take
down from the Croſs, wouldeſt b
anointed with precious Ointments
waſt wrapt in fine Linnen, and buried
where no Man was buried before.

O Jeſus, Praiſe, Honour, and Glo
ry be to thee, O Chriſt, who, fort
Days after thy Reſurrection bein
expired, didſt gloriouſly aſcend int
Heaven in the Sight of thy Diſciples
where thou ſitteſt at the Right Han
of the Father, bleſſed for ever.

O that my Soul might always lan-
uiſh on Earth, and aſcend, and a-
pire towards Heaven!

And ſeek, and ſavour thoſe Things
hich are above in Heaven, and not
hoſe Things which are here upon
arth.

O my moſt merciful Lord God,
rant that according to thy Will, I
ay ſo innocently paſs the Courſe of
is miſerable Life;

That my Soul departing out of the
riſon of my Body, I may be veſted
ith thy Merits and Virtues.

And be received into thy everlaſt-
g Joy.

And with all the Saints, I may bleſs
nd praiſe thee for ever. *Amen.*

A Prayer for the Preparation to the Holy Sacrament, for Friday *Evening.*

O Holy Jeſus, I adore thy Mercies, and thy incomparable Love, who for our Sakes didſt ſuffer ſuch horrid and ſad Tortures, which cannot

cannot be remembred without a ſ
Compaſſion: Pity me, O Lord, pi
me, deareſt God, turn thoſe t
merciful Eyes towards me, O m
merciful Redeemer; for my Sin
are great, like unto thy Paſſion, fu
of Sorrow and Shame, and Burde
too great for me to bear: Lor
who haſt done ſo much for me,
purchaſe me Bleſſings upon Ear
and an Inheritance in Heaven, no
only ſpeak the Word, and thy Se
vant ſhall be whole; let thy Wound
heal me, thy Virtues amend me, th
Death quicken me; and now that
am about to addreſs myſelf to com
to thy Table, O Lord; O that
might have ſuch a ſweet Remem
brance of thy Love, to encourag
my Hope, to excite me to all m
Duty, and put an humble Conf
dence in me to look up unto the
again for thy Pardon, and for th
Grace of thy Holy Spirit, to enabl
me to pleaſe thee better hereafte
Multiply thy Bleſſings unto me
ſweete

weeteſt Jeſus, increaſe in me true Religion, ſincere and actual Devotion in my Prayers, Patience in Troubles, and whatſoever is neceſſary to my Soul's Health, or conducing to thy Glory, and to ſuch a bleſſed Union with thee, that I may nevermore live unto myſelf, or to the World, but to thee only; and by the Refreſhments of an holy Hope, I may be led through the Paths of a good Life, to the Poſſeſſion of thy Kingdom, O Bleſſed Jeſus, who liveſt and reigneſt ever one God, World without End. *Amen.*

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aturday's Meditations in the Morning.

Upon the Moſt Holy Sacrament.

WHAT a deal of Coſt and Pains do we beſtow upon theſe wretched Bodies of ours, only o make them pleaſing and lovely to he Eye of ſome Beholders, as miſeable, perhaps, as ourſelves: And

yet when we have done all, we ar
(it may be) no better than hard fa
vour'd and unhandſome Creature
and contemptible in thoſe Eyes fro
whom we deſired moſt Approbation
Whatever therefore becomes of th
outward Man, let it be my Care, tha
my Soul be veſted with my Lor
Jeſus, that I may come Holy to th
Table, ſo ſhall I be ſure to be ſafe, rich
amiable here, and hereafter glorious

It was Part of our Saviour's Charg
upon the Mount, *Take no Care wh
to put on.* But it muſt be the mai
Care of our Lives, how to put o
Chriſt upon our Souls, that we ma
with pure Hearts come to the Hol
Sacrament; when once I have got
on my Back, I ſhall ſay, though in
contrary Senſe with the Spouſe
the *Canticles*, *I have put on my Co
how ſhall I put it off? I have waſh
my Feet, how ſhall I defile them*
Now, what is more filthy that Ma
conceived and born in Sin? An
what is more clean and beautiful th
ou

ur Saviour Chriſt, conceived of the oly Ghoſt? *My Well-beloved is white nd well coloured* (ſaid the Spouſe) *and oſen out among Thouſands!* This oſt ſweet and loving Lord, then, at was ſo fair and ſo clean, was con-nt to receive all the Spots and Fil-ineſs of our Souls; the Pains which ur Sins deſerved; and that he might ave our Souls clean and free from em. What a wonderful Pity and ompaſſion was it, that moved my ord to have ſuch a fervent Deſire r the Cleanneſs of my Soul, that ou ſhouldeſt with ſo great Charge, nd Loſs of thine own Blood, be-ow it upon me!

Bleſſed art thou, O my moſt merci-l and loving Lord; all the Angels raiſe thee, O God, for evermore.

Now when the Solemnity of the oly Euchariſt is celebrated, it is a ay when the Sons of God come to reſent themſelves before the Lord, nd we may be ſure Satan will alſo me among them, not only to ac-

cuſe every unworthy Receiver, bu
even to tempt the worthieſt th
receive, tempt him with wandrin
and worldly Thoughts, with fl
and dull Affections; yea, it may b
with ſpiritual Pride, with form
Hypocriſy, or impure Imaginations
now that we be not entangled i
Satan's Net, we may prevent, b
having our Eyes ever towards th
Lord, our Souls fixt and intent upo
Chriſt in the Sufferings of his Pa
ſion, the Power of his Reſurrectio
the Glory of his Aſcenſion, an
the Benefit of his Interceſſion, an
the Enlargements of Contrition, o
Faith, of Love, of Prayer and Pra
ſes. For as often as I think of th
Lord's Paſſion, I preſume much o
the Love of God, and the Forgive
neſs of my Sins. He bowed dow
his Head to kiſs me: He ſtretche
forth his Arm to embrace me: H
opened his Side that I might ſee hi
Heart flaming with Love: He
lifted up from the Earth, that h
ma

may draw all unto him. O my Lord, draw me to thy Table, that I may admire and love thee, let me go with the forwardeſt Affection to teſtify how much I value thy Kindneſs, to profeſs the Sincerity of my Faith to thee, and my moſt dutiful Love unto thee; and I will render to thee, O my Lord, moſt hearty Thanks, that thou wilt admit me to that Honour; I will hope in God, for I will yet praiſe him, who is the Health of my Countenance, and my God: bleſſed be God, which hath not turned away my Prayer, nor his Mercy from me.

Repair unto the Prayers of the Church, or obſerve the Directions, Page 13.

A Prayer on Saturday *Morning to Jeſus Chriſt, for our due Receiving of the Holy Sacrament.*

O All-ſufficient Saviour, teach me by thy great and good Example

ample, Obedience and Submiſſion t
thy Divine Will: I humbly beſeec
thee, ſo to prepare my Soul to the du
Receiving of thy Holy Sacramen
worthily, that I may thereby effectu
ally feel, taſte, and feed on thee, m
Saviour Jeſus Chriſt, that I may b
thee have eternal Life. Pardon, O
Lord, pardon my unpreparedneſs t
come to ſo Holy and Divine Myſte
ries; make thy Word and Sacra
ments always ſo powerful and effec
tual in my Heart, that I may thereb
be ſanctified and renewed unto al
Holy Obedience unto thy Will, i
the Mortification of my ſinful Cor
ruption, renewing of thy perfec
Image in me (unto Holineſs, Righte
ouſneſs, Sobriety, Truth, Knowledge
Faith, and Temperance.) O Bleſſe
Jeſus, by thee let me have Acceſs t
thy Heavenly Father, that by the
he may accept me, who by thee i
revealed to me: Let thy Innocenc
and Purity procure Pardon for m
Uncleanneſs and Diſobedience: Le
thy

thy Humility extinguiſh my Pride and Vanity; thy Meekneſs extinguiſh my Anger, and thy Charity cover the Multitude of my Sins; and that thou wilt with the Hands of thy Mercy, immediately after this Life, receive my Soul into everlaſting Joy and Felicity, there to reign with thee for ever. *Amen.*

Saturday's Meditations in the Evening.

Upon the moſt Holy Sacrament.

O What ſhall I do to have my Soul wholly poſſeſt with, and inebriated by thee; ſo to enjoy an eternal Oblivion of all paſt Evils, and the perpetual Embraces of thee (my only Good) but by coming to thy Holy Communion, and there to ſeal the Promiſes that I have made to thee this Week, and for the future to live more holy and godly; for the Time to come, ſuffer me (thy

Juſtice laid aſide) to ſpeak unto thy Mercy, me Duſt and Aſhes; yet ſuffer me to ſpeak, being it is unto the Mercies of my God I ſpeak, and not to Man; ſay unto my Soul, I am thy Salvation, but ſay it ſo, as it may hear thee ſay it. Behold the Ears of my Heart are before thee, open them, and ſay unto my Soul there, I am thy Salvation. Then will I haſten after thy alluring Voice, and catch faſt hold on thee. O hide not thou thy Face from me; let me ſee it tho' I die, leſt otherwiſe I die ſo as never to ſee it: The Manſion of my Soul is too narrow to entertain thee; O let it be enlarged by thee, by my coming to thy Table, for it is very ruinous, be thou pleaſed to repair it. *Cleanſe me, O Lord, from my ſecret Sins, and from my preſumptuous Wickedneſs deliver thy Servant.* I have confeſſed, this Week, my Sins to thee, O my God; and I hope thou haſt forgiven the Wickedneſs of my Sins; I do not contend in Judgment with

with thee; for thou art the Truth: *For if thou, Lord, ſhouldſt mark Iniquities, O Lord, who ſhall abide it?* But the true Mediator, whom in thy ſecret Mercy thou haſt manifeſted to the Humble (and haſt alſo ſent him amongſt us, that we might by his Example learn Humility) the Mediator of God and Man, the Man Chriſt Jeſus: And this true Mediator was alſo made known to the Saints of old; that they by the Faith of his Paſſion to come, as we by the Faith of it paſt, might obtain Salvation. As it was not as he was Man, that he was Mediator; but as he was the Word, ſo he was no middling Perſon, becauſe equal to God; and God with God, and together with the Holy Spirit, one God. How far haſt thou loved us, O thou good Father, who ſparedſt not thy only Son, but deliveredſt him up for us Ungodly! How far haſt thou loved us, for whom he, who thought it no Robbery to be equal to thee, was made ſubject, even to Death, even to the

Death of the Croſs: And therefore do I juſtly repoſe ſtrong Hope in thee, and thou wilt heal all my Diſeaſes, being my Jeſus, elſe would I deſpair, for many and great are theſe my Diſeaſes, many and great they are, but greater is the Cure which thou haſt provided; and well might we have imagined thy Word to have been too remote from having any Alliance with us, and ſo have deſpaired of ourſelves, had it not thus been made Fleſh and dwelt amongſt us. *That therefore Chriſt died for all, that they who live, ſhould not henceforth live unto themſelves, but unto him who died for them, and 'roſe again*; this is my great Delight, and ſo often as I can be releaſed from other neceſſary Affairs, I repair to this Pleaſure of coming to thy Table; neither find I, in all theſe Things which I run through, and wherein I conſult thee, any Place of Settlement for my Soul, ſave only in thee: Behold, O Lord, I caſt all my Care upon thee; let me live, and I will con-

conſider the wonderful Things of thy Law. Thou knoweſt my Ignorance, my Infirmities: teach me, heal me, O Jeſus, in whom are hidden all the Treaſures of Wiſdom and Knowledge. Redeem me with thine own Blood, for I meditate on it; I eat it and drink it at thy Table; and it is communicated to others; and being poor, I deſire to be ſatisfied therewith, among thoſe who eat and are ſatisfied; and they ſhall praiſe the Lord that ſeek him.

Now repair unto the publick Service of the Church, if you have Opportunity; if not, obſerve the Directions, page 13.

A Prayer on Saturday *Evening, to Jeſus Chriſt, for our due Receiving of the Holy Sacrament.*

O Moſt ſweet Jeſus, who to ſuffer Torments, aſcended to *Jeruſalem* with ſo great Haſte, fill my Heart, I beſeech thee, with that Divine Love, that leaving my ſlow and idle Pace, I may run to meet thee,

and

and ſo ſuffer myſelf wholly to obey and to ſuffer all thou ſhalt pleaſe to impoſe or lay upon me. I do renounce all Things that are not of thee; whatſoever thou wilt, I will; and whatſoever thou wilt not, I forſake, and utterly deteſt in my Heart: O merciful Jeſus, make me to proceed from Virtue to Virtue, until I be grown perfect in thee, in holy Exerciſes, and virtuous Meditations of thy Death and Paſſion, in following thine own moſt holy and bleſſed Example; the Blood that ran from thy bleſſed Heart, waſh my Soul from all Sin and Iniquity, that I may come holy to thy Table, and there to dedicate myſelf again unto thee. I am not worthy, I confeſs, to be ſeen in thy ſacred Preſence, but ſince thou haſt wrought in me a Will to pleaſe thee in all Things, I deſire that I may humbly appear and profeſs it before thee, and wait upon thee for a Power to do according to the Purpoſes of my Heart; and purchaſe to me thy Grace faithfully to ſerve thee, O

my Lord God, my Might, my Life, feed me and feed me in this Mortality, and at the Hour of Death, when I ſhall be accuſed before thee, have Mercy upon me: Grant me theſe Supplicatians, which I have made to thee this Week; and by thy own and holy Mediation, purchaſe for me a gracious Life, and a bleſſed Ending; and after my bodily Death, give me everlaſting Life, with endleſs Bliſs, that I may reign with thee for ever and ever, in the World to come. *Amen.*

And now having finiſhed your Week's Devotion, you have the leſs to do on *Sunday* Morning; nothing but to guard yourſelf more ſtrictly againſt all Temptations, that they prevail not upon you: To this Purpoſe, riſe by ſix o'Clock on *Sunday* Morning, and after your own Morning Prayers, read the Meditations for the Day, and then the Prayer before the Communion at Home. If Time will let you, read the Scripture, or ſome good Book.

Then examine the State and Temper of your Heart, whether it be tender and affectionately diſpoſed to relenting for your Sins, with Purpoſes againſt them, and Reſolutions for a holy Life, and truſting on God in our Saviour's Blood for Pardon, and let us have good Will towards all Men, and Charity.

Sunday's

Sunday's Meditations in the Morning.

Upon the moſt Holy Sacrament.

DOſt thou rightly underſtand, O my Soul, what this great Ordinance means? Behold thou art going to feaſt with that God, *who ſtretcheth out the Heavens like a Curtain, and lays the Beams of his Chambers in the Waters, and makes the Clouds his Chariot, and rideth upon the Wings of the Wind:* What, feaſt with ſo glorious a God! How happy mayſt thou be, if this Sacrament charm thee into a fervent Love to thy dear Redeemer? But how wilt thou eſcape, if thou neglect ſo great Salvation? Here is repreſented the greateſt Love that ever was vouchſafed to Men: Here the Son of God appears all Bloody to affright thee from thy Sins: Here Chriſt is, as it were, crucified before thine Eyes; that remembring what it was that brought him to his Croſs, thou mayſt mourn, as one

ne that mourns for his only Son. Here Chriſt appears laden with all the bleſſings of Heaven: Here the everlaſting *Trinity* ſeems to uſe his utmoſt Endeavours to perſuade thee nto a Heavenly Converſation. To hy Holy Temple, O my Soul, I am oing to renew my Baptiſmal Vow, nd to enter into a ſolemn Covenant vith God, and faithfully to promiſe im to reſign myſelf entirely to him, o fall out with him no more, to be aithful to him, to vindicate his Glo-y, and to live up to thoſe Laws vhich he hath ſealed with his own lood: To this End thou eateſt of is Bread, and drinkeſt of his Wine, nd thus thou ſealeſt the Covenant: Doſt not thou remember, O my Soul, ow the World was loſt by eating of he forbidden Tree? Behold, by eating of this Tree of Life in this Holy Sacrament, thou ſhalt be ſaved for ver.

Draw near, therefore, ye contrite Souls, and behold the Lamb of God lying for thoſe Sins, for which ye have

have mourned this Week paſt, fo
removing that Wrath at which y
trembled; let your Sorrow be turne
into Joy, and your Fear into Fait
and Hope; go and offer up your be
Praiſes to the Father, who contrive
this glorious Redemption; to the Son
who effected it; and to the Hol
Ghoſt, who gives us the Benefit there
of. O! the Heighth and Length, th
Depth and Breadth of the Love o
Chriſt! Who can ſufficiently admir
it, that ſo great a Majeſty ſhould ſtoo
ſo low, and ſuffer ſo much, for ſ
poor and ſo evil-deſerving Wretche
with Purpoſe to advance us to ſ
bleſſed a Condition?

Though our Merits cannot reac
Heaven, yet our Endeavours may
if unfeigned; we cannot climb Hea
ven in a Moment; the Way to Hap
pineſs is but by Degrees, and, as ou
Saviour tells us, it is narrow too
Every Virtue is a Step to Eternity
and he is ſo much nearer Heaven
in going to this Holy Sacrament. W
cannot be too good Proficients in
hol

oly Life, or think that in the ſmal-
eſt Acts of Piety, we have enough
o carry us to Happineſs; and he
hat either believes, or loves his Sa-
iour, cannot think he ſtrives too
uch to live well; 'tis not a few
imes coming to his Table, but a
onſtant Progreſs that mounts us
ither. O! how bad is he, that
inks himſelf too good to be made
etter!

The Promiſes of thy Glory are in-
nite, O Lord, and yet how care-
ſly do we embrace them! Thou
aſt ſhewn us the Way unto thyſelf,
nd yet we are not only unwilling,
ut even weary of walking to thee.
las! are the Joys of thy Kingdom
ot worth the coming to? Can we
ink to climb up unto thy Throne
y a lame and idle Devotion? How
imbly do we purſue the Vanities of
he World, but pretend a Faintneſs
n thy Service! We can run after
he periſhing Concernments of this
ife, but make little or no Progreſs

in

in coming to thy holy Table: Quick
en us, O Lord, and make us mor
earneſt and zealous in thy Service
and as thou haſt ſent thy Son t
bring us to thyſelf, do thou like
wiſe ſend thy Holy Spirit to ſanctif
us for thyſelf; and then we, wh
of ourſelves can ſcarce move unt
thine Altar, will by the Aſſiſtance o
thy Grace run the Way of th
Commandments.

But why ſo backward, O my Soul
to come to the Table of the Lord
where thou mayeſt drink Wine, an
Milk, without Money and withou
Price; where thou may'ſt be ſatiſ
fied as with Marrow and Fatneſs, an
eat of the living Bread, whereo
whoever eats ſhall live for ever
Haſt thou forgot the peremptory
Command of Chriſt, *Do this in Re
membrance of me?* Is this remem
bring thy deareſt Friend, to think o
him ſolemnly but once or twice
Year? Shouldeſt thou not remembe
him as often as thou haſt an Oppor
tunity

unity? Shouldſt thy Saviour remember thee no ofter than thou doſt his Death and Paſſion, how fearful would thy Condition be? Canſt thou repreſent his Love, too often to thy Mind and Affections? Let us this Day remember our Sins, that brought him to the Croſs. Art thou afraid of thinking too much of his Love, and conſequently of being too Religious? Art thou afraid of being too much enamour'd with this Jeſus? Art thou afraid that the Sight of his broken Body will break thy Heart too much? Art thou afraid that the Sight of his effuſed Blood will make thee pour out too many Tears, and Prayers, and Praiſes of his Love? Conſidering how dull, how dead thou art, thou hadſt need to come frequently to the Sacrament, to have thy Affectious ſuppled and ſoftened with his precious Blood. Art thou afraid of renewing thy Repentance, thy Faith, thy Hope, thy Charity too often? The oftner thou doſt

doſt reſort to this bleſſed Communion the greater will be thy Acquaintance with thy beſt of Friends; no Perſon more welcome at this Table, than the Humble and Broken-hearted; and none meet with more favourable Reception than the poor in Spirit; theſe our crucified Jeſus prays for on the Croſs, *Father, forgive them.* O come let us go into the Houſe of the Lord, and the everlaſting Father will ſay unto us, *Be of good Chear, your Sins are forgiven you.*

A Prayer on Sunday *Morning before the Communion at Home.*

O Bleſſed and eternal Jeſus, the Lover of our Souls, who art pleaſed beſt in our Love and hearty Affection to thee, and wouldeſt have us delight ourſelves in the Thoughts of thee; who gaveſt thyſelf a Sacrifice for our Sins, thy Body for our Spiritual Food, thy Blood to nouriſh our Spirits, and to quench the Flames of

of Hell and Luſt; who didſt ſo love us who were thine Enemies, that thou deſiredſt to reconcile us to thee, and becameſt all one with us, that we may live the ſame Life, think the ſame Thoughts, love the ſame Love, and be Partakers of thy Reſurrection and Immortality; but, O Lord, I am aſhamed, and bluſh to lift up my Face towards thee, for mine Iniquities are increaſed over my Head, and my Treſpaſſes are grown up even unto Heaven. I have wrought all theſe great Provocations, which I have confeſſed this Week, and that in a moſt provoking Manner, doing Evil with both Hands earneſtly; yea, hating to be reformed, and caſting thy Words behind me; quenching thy Spirit within me, which teſtified againſt me, to turn me from my evil Way.

Thus, O Lord, I am become out of Meaſure ſinful: And ſince I have thus choſen Death, I am moſt worthy to take Part of it. This, this, O Lord, is in Juſtice to be the Portion of my

my Cup: To me belongs nothing but Shame and Confuſion of Face eternally: But to thee, O Lord God belongeth Mercy and Forgiveneſs. Though I have rebelled againſt thee, O remember not my Sins and Offences, but according to thy Mercy think thou upon me. And now that I am this Day to receive the Bleſſed Sacrament of thy precious Body and Blood, O Lord, I beſeech thee let thy Holy Spirit by thy Sacrament ſeal unto my Soul, that by the Merits of thy Death and Paſſion, all my Sins are ſo freely and fully remitted and forgiven, that the Curſe and Judgment which my Sins have deſerved, may never have Power either to confound me in this Life, or to condemn me in the World which is to come. For my ſtedfaſt Faith is, that thou haſt died for my Sins, and riſen again for my Juſtification. This I believe, O Lord, help my Unbelief.

Work in me likewiſe, I beſeech thee, an unfeigned Repentance, that

may heartily bewail my former Sins, and loath them, and ſerve thee henceforth in Newneſs of Life; and let my Soul never forget the infinite Love of ſo ſweet a Saviour, that hath laid down his Life to redeem ſo vile a Sinner. And grant, Lord, that having received the Seals and Pledges of my Communion with thee, thou mayſt henceforth ſo dwell by thy Spirit in me, and I ſo live by Faith in thee, that I may carefully walk all the Days of my Life in Godlineſs and Piety towards thee, and in Chriſtian Love and Charity towards all my Neighbours; that living in thy Fear, I may die in thy Favour, and after Death, be made Partaker of Eternal Life, through Jeſus Chriſt my Lord and Saviour, to whom be Glory for ever. *Amen.*

Now repair unto the publick Service of the Church, and let no Pretence interrupt or take us off from any Part of Divine Service.

Having

Having entered into the Church w
due Reverence, we may at our fi
kneeling down, preſent ourſelves
Almighty God in one of theſe,
the like ſhort Ejaculations.

LET the Words of my Mou
, and the Meditations of m
Heart, be now and ever acceptable
thy Sight, O Lord, my Strengt
and my Redeemer. *Pſal.* 19. 14.

Or,

Holy, Holy, Holy, Lord G
Almighty, which was, and is, a
is to come, fit us all for thy Se
vice. *Rev.* 4. 8.

Or,

O moſt gracious Lord God, gi
us Grace to make the beſt Uſe
our Time in thy Houſe, graciouſ
accept us all that come hither
preſent ourſelves, our Souls an
Bodies unto thee, for Jeſus Chriſt
Sake, that vouchſafed to preſent him
ſelf bodily in the Temple for us, i
great Love and Humility.

Medi

Meditations upon the Holy Sacrament for Sunday *Morning, before the Prayers of the Church, or after, if you have not Time before.*

Kneeling, ſay,

OH! How does this Bleſſed Sacrament add Wings to devout Souls, and wrap them up with St. *Paul* unto the Third Heaven, in an Extaſy of Contemplation and Love! And what, ſhall my Soul now lie grovelling on the Earth, clogg'd and oppreſs'd with worldly Thoughts, with earthly and carnal Affections? No, it may not, it muſt not: Chriſt is riſen, and therefore my Heart, my Spirit, that ſhall riſe too, and ſeek thoſe Things which are above: Even unto thee, O Lord, my Jeſus, do I lift up my Soul: My Soul! But how ſhall I call it mine ſeeing it is thine, thine by Purchaſe; thine, having bought it with thy Blood; yea, it is now thy Spouſe, whom thou haſt wedded to thyſelf by thy Spirit through

Faith? And is not this Holy Sacra
ment the Marriage Feaſt? If ſo, ſur
then, my Jeſus, I was loſt in myſel
'till found in thee; and therefore m
Soul is now, and not 'till now, trul
mine, in being wholly thine; m
Soul dwells not on earthly Symbols
but by them, as by a Ladder, it a
cends and lifts up itſelf unto th
heavenly Riches. And thus whil
my Body feeds on conſecrated Foo
Oh! let my Soul be filled with th
conſecrated Fulneſs; whilſt my Bod
taſtes their wholſome Sweetneſs, l
my Soul be ſatisfied with thy ſavin
Goodneſs.

O my Lord, rebuke Satan, an
reſtrain all earthly and carnal Affec
tions, that they do not once dare t
whiſper a Temptation to my Soul,
Diſtraction to my Thoughts, whilſt
am in Communion with thee, i
Prayer at thine Holy Ordinance: D
thou, O Lord, rule me by thy Grac
govern me by thy Spirit, defend m
by thy Power, and crown me wit
thy Salvation. Thou

Thou, Lord, the Preſerver of eaven and Earth, thou openeſt thy and, and ſatisfieſt the Deſire of eve- Living Thing. O open now thine and, thy Bounty, thy Love, and ſa- ſy the Deſires of my longing Soul, hich I here lift up unto thee.

Thou, Lord, giveſt Bread to Man om Earth; thou gaveſt *Manna* to *ael* from Heaven; give, O give yſelf unto me in this Sacrament, the true Bread, the heavenly *anna*, the life-giving Food of thy hurch. Thou, Lord, art now reign- g in Heaven; O do thou now al- ſet up thy Throne in my Heart; ou art exalted in heavenly Glo- , O manifeſt thyſelf in thy gra- ous Preſence: In thy heavenly lory, thou art the Joy of Angels d bleſſed Saints; in thy gracious eſence, be thou now the reviving devout Souls, and humble Peni- nts. O my Love, my Joy, my ſus, my Lord, be thou preſent with e in thy Sacrament, preſent more

than by Inſpiration; and make m
preſent with thee, and that mo
than by Meditation; even lift u
my Soul unto thee in a ſpiritua
real, and eternal Communion. O
the Load of my Sins, the Burden
my Fleſh is ſo heavy, that I canno
of myſelf lift up my Head, ho
ſhall I then lift up my Soul? Wher
fore, O my Saviour, do thou ad
thy Strength to my Weakneſs, th
ſupporting Grace to my fainting Sp
rit, and then I will run after the
and lift up not only my Hands, bu
my Heart; not only my Eyes, bu
my Soul unto thee: For it is not, in
deed, the Eye, or the Tongue, or th
Hand, or the Knee, but the Sou
which makes the acceptable Servi
in Prayer and Praiſes unto God
The Devotion of the Soul, that
the very Soul of Devotion; wher
fore, that I may preſent myſelf
living Sacrifice at Chriſt's Table, m
beſt Part ſhall be my firſt Oblation
and therefore in the very Prepar

ion and Entrance of this ſacred So-
emnity, ſee, O ſee, unto thee, O
Lord, do I lift up my Soul.

As ſoon as the Sermon is ended, fall upon your Knees, and with all Reverence ſay,

ACcept, O Lord, the Sacrifice of thoſe my Confeſſions, which I ave offered unto thee this Week aſt from my Tongue, made, and oved by thee to confeſs unto thy ame: And heal thou all my Bones, at they may ſay, O Lord, who is ke unto thee? I am not worthy, Lord, I am not worthy to come to thy Preſence, much leſs to eat thy Table the Fleſh of the ſacri-ced Lamb: O let the Cry of thy on's Blood, who offers an eternal acrifice to thee, ſpeak on my Behalf, nd ſpeak better Things than the lood of *Abel*: For my Sins and the ews crucified thee, and where ſhall vile Wretch, appear, who have put y Lord to Death, and expos'd him

to an open Shame; where ſhould
appear but before my Saviour, wh
died for them that have murdere
him, who hath loved them that ha
ted him, who is the Saviour of h
Enemies, and the Advocate for Sin
ners, and all that I do need, and a
that I can deſire! Thus, O my Go
I have confeſſed before thee, (in th
Week) my Sins, and am guilty; an
unleſs thou giveſt me Pardon, it
but juſt that I periſh. But, O Fathe
grant to me what I have aſk'd, eve
tho' I deſerve it not, and make m
to be what thou haſt commanded
Give unto me what thou haſt de
ſigned for me; enable me for th
Reception of thy Bleſſed Sacramen
the Work thou haſt enjoined me t
and bring me to the Place whic
thou haſt prepared for them th
love thee: That by thy Mercy, ha
ving my Infirmities covered, and m
Sincerity accepted, I may at laſt b
admitted into the Joy of my Lor
through the Merits of Jeſus Chri
m

my Bleſſed Saviour and Redeemer. *Amen.*

Ejaculations to be uſed before Receiving of the Holy Sacrament.

Kneeling, ſay,

O Lord, what is there in Heaven, or what upon Earth, that I would have beſide thee?

Even as the Hart doth thirſt after the Fountain of Water, ſo doth my Soul thirſt after thee, O God.

My Heart is ready, O God, my Heart is ready.

Thou knoweſt, O Lord, that I love thee, and I will beſtow my Life for thee.

O Lord, what wilt thou have me to do!

Grant me to do what thou commandeſt, and command what thou wilt.

Into thy Hands, O Lord, do I commend my Spirit.

O Light of mine Eyes.

O my ſecure Refuge.

O Life of my Soul, my Maker my Redeemer, and my Preserver.

O Joy of my Soul, when shall I love thee with all my Heart, and with all my Might?

When shall I enjoy thee?

When shall I come and appear before the Face of our Lord?

When shall I fully please thee?

I will not let thee go, 'till thou hast blessed me, my Life, my Love, my Desire, my Delight, my Riches, and all my Good.

O that I could always serve thee!

O that I could perfectly obey thee!

Grant me, O my only Love, that I may continually reverence and adore thee.

O bottomless Sea of Mercy, pardon me all my Sins and Offences.

Permit me not, O my Lord Jesus, ever to be separated from thee.

Thou only pleasest me, and thee only I desire.

For thy Love I utterly renounce all other Loves.

For

For thy Love, I wholly yield up myſelf into thy Hands.

O all my Glory! O all my Delight! O all my Comfort!

With thyſelf comfort me, whom nothing elſe can comfort or ſatisfy.

Bleſſed are they that dwell in thy Houſe, O Lord, they praiſe thee for ever and ever.

Becauſe one Day within thy Houſe, is better than a Thouſand without.

Holy, Holy, Holy, Lord God of Sabbath, Heaven and Earth are full of the Majeſty of thy Glory.

Teach me, enlighten me, direct me, and aſſiſt me in all Things, but eſpecially at this Time, that I may do or ſay nothing but what is agreeable to thy bleſſed Will and Pleaſure.

Too late have I known thee, O Infinite Goodneſs.

Too late have I loved thee, O Beauty ſo ancient and ſo new.

Thou wert within me, and I went ſeeking thee abroad.

But now, that I have found thee, tho' late, ſuffer not, good Lord,

that I ever leave thee. *Amen, Amen, Amen.*

A ſhort Prayer to be ſaid before the Receiving of the Holy Sacrament.

O Lord our God, how wonderful is the tender Love, and the loving Kindneſs, which thou in thy ſweet Son haſt beſtowed upon us, miſerable and wretched Sinners! No Man's Heart is able to conceive it, much leſs any Man's Tongue able to expreſs it. And now (O Lord) how is it poſſible for me, thy poor ſinful Creature, to requite the leaſt Part of theſe thy manifold, great and unſpeakable Mercies; I know and confeſs, that it is not in the Power of any mortal Man or Angel to do it. The only Thing therefore that thou requireſt at our Hands is to ſhew ourſelves obedient and thankful towards thee: Which Things altho' I cannot ſufficiently do, yet Lord, I will endeavour to perform it ſo far as I am able, even from the Bottom of my Heart, and from the ver-

very Depth of my Underſtanding. In Token and Signification whereof, I have at this Inſtant addreſſed myſelf to come to this thy Holy Table, there to receive the Sacrament of the Body and Blood of thy Son Jeſus Chriſt, according to thine Ordinance, and to offer unto thee (as my Duty is) the Sacrifice of Praiſe and Thankſgiving, with the reſt of thy faithful Congregation. Now vouchſafe (good Lord) I humbly beſeech thee, ſo to work in my Heart by thy Grace and Holy Spirit, that I may worthily receive theſe Heavenly Myſteries, to the reviving and refreſhing of my ſinful Soul, that I may purge out the old Leaven of my corrupt and wicked Nature, by hearty and unfeigned Repentance, that I may ſpiritually eat Chriſt's Fleſh, and drink his Blood by a true and lively Faith, that I may effectually feed upon the Merits of his Incarnation, Paſſion, Reſurrection and Aſcenſion, by Virtue

of

of thy ſweet and comfortable Promiſes, made unto us in the Word of thy Holy Goſpel; finally that I may be Partaker of all the Fruits and Benefits of that moſt precious and perfect Sacrifice, which he, in the Body of his Fleſh, offered up once for all upon the Croſs, for the Redemption and Salvation of Mankind, that through a ſtedfaſt and conſtant Faith in him, it may be available as well for me as for any others, to the obtaining of free Juſtification and Righteouſneſs in this World, and of eternal Felicity and Bleſſedneſs in the World to come. Grant this, O merciful Father, for the Love of thy only begotten Son our Lord; who having conquered Death, Hell, the Devil, and all his Power, doth now live and reign in the higheſt Heavens co-equal and co-eternal with thee and the Holy Ghoſt for ever. *Amen.*

Ejacu-

Ejaculations to be used before Receiving of the Holy Sacrament.

Out of the Psalms.

HAve Mercy upon me, O God, after thy great Goodneſs; according to the Multitude of thy Mercies, do away my Offences.

Waſh me thoroughly from my Wickedneſs, and cleanſe me from my Sin.

For I acknowledge my Faults, and my Sin is ever before thee.

Againſt thee only have I ſinned; and done this Evil in thy Sight, that thou mighteſt be Juſtified in thy Saying, and clear when thou art judged.

Thou ſhalt purge me with Hyſſop, and I will be clean; thou ſhalt waſh me and I ſhall be whiter than Snow.

Thou ſhalt make me hear of Joy and Gladneſs, that the Bones which thou haſt broken may rejoice.

Turn thy Face from my Sins, and put out all my Miſdeeds.

Make me a clean Heart, O God, and renew a right Spirit within me.

Caſt

Caſt me not away from thy Preſence, and take not thy Holy Spirit from me.

O give me the Comfort of thy Help again, and eſtabliſh me with thy free Spirit.

Thou ſhalt open my Lips, O Lord, and my Mouth ſhall ſhew forth thy Praiſe.

St. *Matth.* Lord, I am not worthy that thou ſhouldeſt come under my Roof.

I have ſinned, what ſhall I do unto thee, O thou Preſerver of Men.

I will take the Cup of Salvation, and call upon the Name of the Lord. I will pay my Vows unto him now in the Preſence of all his People.

Behold, O Lord, thy beloved Son in whom thou art well pleaſed.

Hearken to the Cry of his Blood, which ſpeaketh better Things than that of *Abel*.

By his Agony and bloody Sweat, by his Croſs and Paſſion, good Lord deliver me.

O Lamb of God, which takeſt away the Sins of the World, grant me thy Peace.

O Lamb of God, which takeſt away the Sins of the World, have Mercy upon me.

Glory be to the Father, &c.

If you have Time while the Prieſt and others are communicating, read Wedneſday's, Thurſday's *and* Friday's *Meditations.*

Immediately before Receiving.

I Come, Lord Jeſus, I come: O take me to thee, for thou loveſt me, and haſt prepared a Table for me in the Seat of Love.

O Holy Jeſus, I behold thee ſtretched upon the Croſs, with thy Arms ſpread, ready to receive and embrace all Mankind into thy Boſom.

O Bleſſed Jeſus, let the Blood that ran from thy Bleſſed Heart, waſh my Soul from all Sin and Iniquity, and purchaſe me thy heavenly Grace and Benediction.

O Lamb of God, thou haſt ſaid that he that eateth thy Fleſh and drinketh thy Blood, hath eternal Life.

Behold thy Servant, O Lord, be it unto me according to thy Word.

Lord, I am not worthy thou ſhouldeſt come under my Roof; but ſpeak the Word, Lord, and thy Servant ſhall be whole.

After Receiving of the Bread, pray.

BLeſſed be the Name of my gracious and bleſſed Saviour Jeſus, for giving me thy precious Body to be the Food of my Soul; and grant that what thou haſt given me for Remiſſion of my Sins, may not by my Fault become the Increaſe of them: And now, O God, I humbly preſent to thee my Body and Soul: Do thou make them fit for thy Service; that as I have given my Members to Sin and to Uncleanneſs, ſo I may henceforth walk in Righteouſneſs and Holineſs before thee, all the Days of my Life. *Amen, Amen.*

Before

Before Receiving of the Cup.

I Will receive the Cup of Salvation, and call upon the Name of the Lord.

O let this Blood of thine purge my Conſcience from dead Works, to ſerve the Living God.

Lord, if thou wilt, thou canſt make me Clean: O touch me, and ſay, I will, be thou Clean.

After Receiving of the Holy Cup, pray.

IT is finiſhed; Bleſſed be the Name of our gracious God: Bleſſing, Glory, Praiſe and Honour, Love and Obedience, Dominion and Thankſgiving be to Him that ſitteth on the Throne, and to the Lamb for ever and ever.

O God, pour down thy Graces upon us, direct our Steps in thy Ways, ſtrengthen us in thy Fear, confirm us in thy Love, and give us at laſt the Inheritance of thy Children. *Amen.*

Lord, now letteſt thou thy Servant depart in Peace according to thy Word.

For

For mine Eyes have ſeen thy Salvation.

Which thou haſt prepared before the Face of all People.

To be a Light to lighten the *Gentiles*, and to be the Glory of thy People *Iſrael*.

Glory be to the Father, &c

As it was in the Beginning, &c.

Ejaculations after Receiving of the Holy Sacrament.

Out of the Pſalms.

PRaiſe the Lord, O my Soul, and all that is within me praiſe his Holy Name: Praiſe the Lord, O my Soul, and forget not all his Benefits.

Which forgiveth all thy Sins, and healeth all thine Infirmities.

Which ſaved thy Life from Deſtruction, and crowneth thee with Mercy and Loving-kindneſs.

Which ſatisfieth thy Mouth with good Things, making thee youthful and luſty as an Eagle.

The

The Lord is full of Compaſſion and Mercy, Long-ſuffering, and of great Goodneſs.

He hath not dealt with us after our Sins, nor rewarded us according to our Wickedneſs.

For look how high the Heaven is in Compariſon of the Earth; ſo great is his Mercy always towards them that fear him.

Look how wide alſo the Eaſt is from the Weſt; ſo far he hath ſet our Sins from us.

Yea, like as a Father pitieth his own Children; even ſo is the Lord merciful unto them that fear him.

I have ſworn, and am ſtedfaſtly purpoſed to keep thy Righteous Judgments.

O hold thou up my Goings in thy Paths, that my Footſteps ſlip not.

O praiſe the Lord all his Hoſts, ye Servants of his that do his Pleaſure.

O ſpeak good of the Lord all ye Works of his, in all Places of his Dominion: Praiſe thou the Lord O my Soul.

Thou

Thou art my God, and I will thank thee; thou art my God, and I will praiſe thee.

O give Thanks unto the Lord, for he is gracious becauſe his Mercy endureth for ever.

Glory be to the Father, &c.

As it was in the Beginning, &c.

A Thankſgiving after the Receiving of the Holy Sacrament.

O Lord, thou haſt ſealed to me the Covenant of thy Grace, made to me in and through thy Son, and aſſured me of the Forgiveneſs of my Sins, the Power of thy Grace, and the Enjoyment of thy Love, upon the Conditions of Faith and Repentance, and of a new Life. O Lord, I humbly crave the daily Aſſiſtance and Help of thy Grace, and heavenly Spirit, that I may not look back to *Sodom* with *Lot's* Wife, nor return with the Dog to my old Vomit, but that I may evermore remember the Covenant and Pro-

Promiſe, which I have now made at thy Holy Table, and ſo labour to run forwards in the Race of true Virtue and Godlineſs, that at length I may win the Prize, and obtain the Reward. Grant me, O moſt loving and tender Father, never to forget this great Love, or ceaſe to remember this, dear Lord, but carry the Thoughts of him and it, into all my Affairs, that they may regulate and direct the Actions of my Life, to the promoting of his Honour, and expreſſing my Acknowledgments of his Goodneſs: Thou haſt made me, and fed me, and bleſſed me, and preſerved me, and ſanctified me, that I might love thee; and thou wouldeſt have me to love thee, that thou mayſt love me for ever. O give me a Love to thee, that I may love thee as well as ever any of thy Servants loved thee; ſo that at laſt I may partake of his Glory, and enjoy the full Manifeſtation of his Love, through his Merits and Mediation in

his

his heavenly and everlasting Kingdom. *Amen.*

Now the God of Peace, that brought again from the Dead our Lord Jesus, that great Shepherd of the Sheep, through the Blood of the everlasting Covenant, make us perfect in every good Work to do his Will, working in us that which is well-pleasing in his Sight, through Jesus Christ; to whom be Glory for ever and ever. *Amen.*

Here rising up, and making thine humble Adoration before the Throne of Glory, say,

Hallelujah; Salvation be unto our God, and to the Lamb for ever. *Amen.*

Depart with a glad Heart, and a chearful Countenance.

Thanksgiving after the Receiving of the Blessed Sacrament at Home.

O Almighty and eternal God, what worthy Praise can I give unto thee, by whose Goodness I was created, by whose Mercy I was redeemed,

deemed, by whoſe Power I am preſerved, and by whoſe Grace I hope to be glorified! And for all other thy Bleſſings and Benefits which I enjoy both in Soul and Body; and eſpecially for feeding me this Day with the precious Body and Blood of Jeſus Chriſt; I will therefore offer unto thee the Sacrifice of Praiſe and Thankſgiving, and always praiſe thy Holy Name.

O Lord, I heartily repent me of all my Sins, which I have confeſſed to thee this Week paſt, and am heartily ſorry, when I conſider how unprofitably and wickedly I have ſpent my Life hitherto: I deſire, O Lord, to amend what is amiſs in me. I earneſtly intreat thee further, that whatſoever is in me vicious, or contrary to thy bleſſed Will, may, by Virtue of this Bleſſed Sacrament, be rooted out of me, that my Soul may become a fit Habitation for thy Holy Spirit; let it be to me the Abſolution of my Sins, the Confir-

mation

mation of my Faith, and the only Delight of my Soul. What ſhall I return unto thee for all thy Love? What ſhall I give unto my Lord, who hath given himſelf for me? I have given thee my whole Self, and now have devoted all the Powers of my Soul and Body to thy Service; and I think myſelf happy, O Bleſſed Jeſus, in the Choice I have made of thee for my Lord and Maſter. I rejoice in the Diſpoſal I have made of myſelf to thy Service and Obedience; for a World I would not revoke my Conſent to be abſolutely ruled and governed by thee, as long as I live. Grant, O Lord, that I may hereafter faithfully follow and ſerve thee, who haſt at this Time ſo lovingly vouchſafed to come to me; and becauſe (through my Infirmity) I cannot follow thee as I would, be pleaſed to aſſiſt me with thy Power, and draw me after thee, that I may walk in the Strength thereof all the Days of my Life;

and

and at laſt be brought by thy Merits, to that Place of Glory where thou doſt reign, together with the Father and the Bleſſed Spirit, for ever. *Amen.*

Behold, thou art made whole, ſin no more, leſt a worſe Thing come unto thee. St. *John* 5. 14.

Praiſe the Lord, O my Soul, and all that is within me praiſe his Holy Name, *Pſal.* 103.

Praiſe the Lord, O my Soul, and forget not all his Benefits.

Which forgiveth all thy Sins, and healeth all thy Infirmities.

Which ſaveth thy Life from Deſtruction, and crowneth thee with Mercy and Loving-kindneſs.

Which ſatisfieth thy Mouth with good Things, *&c.*

The Peace of God which paſſeth all Underſtanding, the Bleſſing of God Almighty, the Father, the Son, and Holy Ghoſt, be with me now and at the Hour of Death. Amen, Amen.

SOME

MEDITATIONS

To live well after Receiving the

Holy Sacrament.

THERE ought to be a ſpecial Care of our Life after the Holy Sacrament, as well as before and in Receiving: For tho' a Man may come conveniently prepar'd, yet if we be careleſs, and look not to our Life, after the Duty is done, we may mar all: But Faith teaches us, that there is another Life after this, and that there ſhall be a General Judgment of all our Works, and that we ſhall receive either everlaſting Glory for the Good, or everlaſting Pain for the Evil; but in this our corrupt Age, Chriſtians are found to be very weak and feeble in their Faith, and very diſſolute and licentious in their Lives; becauſe they eat not of the Divine Food; and therefore in the

End

End they periſh and die for Hunger, as the Prophet ſignified when he ſaid, *Iſa.* 5. 13. *Therefore was my People carried away in Capitivity, becauſe they had no Knowledge of God, and their Nobles periſhed for Hunger, and the Multitudes of them died for Thirſt.* For this Cauſe hath the Wiſe Phyſician, our Saviour Chriſt (who hath felt the Pulſe of our Weakneſs) ordained his moſt Holy and Divine Sacrament, and for this Purpoſe he hath inſtituted the ſame in Form of Meat, that the very Form, wherein he did inſtitute it, might declare unto us the Effect it worketh; and withal, the great Need our Souls have of the ſame. O that Men would underſtand by this, the great Neceſſity they have of this Divine Sacrament: By Means of this Divine Meat, the Soul is united to the Spouſe; by this the Underſtanding is illuminated, the Memory quickened, the Will enamoured, the inward and ſpiritual Taſte delighted, Devotion

increaſed, the good Motions awakened, our Weakneſs fortified; and by Means of this Divine Meat, we receive Strength to aſcend up, even to the Hill of Almighty God.

But it is a frequent and foul Fault amongſt many, that ſo ſoon as the Sacrament is done, and the Duty ended in publick, they never once look after it more. They leave the Sacramental Diſpoſition and Devotion in the Church; there they ſhake Hands with it, and bring not any of it Home with them. When the Sacrament is done, all is done with them; ſo they go from it without any Examination at all; it is never once more thought upon. O let it be your Care to make up that by After-Diligence, wherein you were wanting before; alſo be careful and watchful to keep up, and maintain that holy and gracious Frame of Heart in thee, which thou acquireſt in, and bringeſt from the Sacrament with thee. A Man when he finds Enlarge-

ment,

ment, and a gracious Diſpoſition of Spirit in that Holy Ordinance, ſhould be of St. *Peter*'s Mind, when in the Mount with our Saviour in his Tranſfiguration, *Maſter, it is good being here:* It is good going to this Holy Sacrament as often as you can; let it be your Care in Holy Affections, by Degrees to come to ſome Spiritual Height; having gotten up to more than an Ordinary and common Pitch, our Care ſhould be to keep and maintain what we have gotten at the Sacrament; to keep the ſweet Meat we bring from this Banquet.

Let us preſently begin to do theſe good Works, and perform our Vows, while our Hearts are warm with theſe Flames, for to Morrow we ſhall be leſs able, and perhaps leſs willing; and if we go not forward, we ſhall go backward; let us ſadly reflect upon our former Back-ſliding, and that we have the ſame frail Natures; and our Enemies the ſame Power and Policy, and greater Ma-

lice ſtill: And if we can but pray heartily for Grace to be Good, it is a great Aſſurance that we do ſincerely deſire to be Good. And it is the Beginning of Grace to wiſh earneſtly for it; yea, we ſerve ſuch a good Maſter, as will be pleaſed if we do what we can. Let us be doing Acts of Religion and Virtue; that will be pleaſant and eaſy, which was thought difficult, only becauſe we had not tried it; beſides, by denying our Deſires once or twice, we ſhall perceive how much eaſier and ſweeter it is to deny a Luſt, than to ſatisfy it; and by the Succeſs of theſe firſt Attempts, we ſhall both give Experiment of the Grace receiv'd, and have ſomewhat wherewith to upbraid our Souls afterwards, if we grow remiſs.

When we feel our Zeal too cool, our Devotion to decay; when we find ourſelves leſs ſenſible of former Sins, and when we begin to abate of our Watchfulneſs and Care, we muſt renew our Addreſſes to theſe Myſteries:

ries: For if we receive this Sacrament carefully and often, it is the beſt Means to make us perſevere, and ſo it muſt never be omitted too long together.

What Tongue is able fully to expreſs the Excellency of this moſt Bleſſed Sacrament? Who can give worthy Thanks for ſo great a Benefit? Who will not be altogether diſſolved into Tears, when he ſeeth the Almighty God united unto him? Aſſuredly, the more we go about to conſider the Excellency and Virtues of this Sovereign Myſtery, the more do we want Words to expreſs it; and the more doth our Underſtanding fail us therein.

Now what Pleaſure, what Sweetneſs, what delightful Savours of good Life doth the Soul of the Juſt Man feel at that Time, when he receiveth this Divine Sacrament! There is no other Sound heard at that Time, but only ſweet Songs, of the inward Man, vehement burſtings out of Holy De-

ſires, yielding of Thanks, and uttering of moſt pleaſant Words, all tending to the Praiſe of our Saviour Chriſt, her beloved. There the devout Soul, through the Virtue of this moſt Holy and Reverend Sacrament, is altogether renewed and repleniſhed.

There ſhe is recreated with Devotion, fed with Peace, fortified in Faith, confirmed in Hope, and tied faſt with Bonds and Knots of Charity unto her moſt ſweet Saviour and Redeemer; whereby ſhe waxeth daily more fervent in Love, more ſtrong in reſiſting Temptations, more prompt and ready to ſuſtain Labour and Travel, more careful and diligent to do good Works, and more deſirous often to frequent this Holy Myſtery. Such are thy Gifts, O ſweet Saviour, ſuch are the Works and Delights of thy Love, which thou art wont to communicate to thy Friends, by the Means of this Divine Sacrament; and thus thou doſt, to the end that we, being filled with theſe ſo great

and

and mighty Delights, ſhould deſpiſe all other vain and deceitful Delights.

We muſt endeavour by After-Pains in Prayer and Humiliation, to quicken and awaken the Efficacy of the Sacrament; for this we muſt know, as a Point of great Uſe and Comfort, that Sacraments do not always work for the preſent, but the Efficacy may come afterwards. It is in this Caſe, as in that, 1 *Sam.* 10. 1, 6, 9. *Samuel* anointed *Saul*, and ſaid, *The Spirit of the Lord will come upon thee*, &c. And it was ſo, that when he had turned his Back to go from *Samuel*, God gave him another Heart, the Spirit of God came not upon him in the Anointing, but afterwards, when he was departed from *Samuel*.

Tho' the Sacrament works not for the preſent, in the Adminiſtration, yet if we be after touched with a Senſe of our Unworthineſs, and thereupon awaken ourſelves, to quicken the Ordinance to ourſelves, the Sacrament ſhall be ready afterwards to

empty itſelf with Bleſſings upon our Souls, and ſhall prove effectual and comfortable unto us.

How hardly can we be perſuaded, O Lord, to forſake the vaniſhing Pleaſure of this Life, for thy Glory, and our own Happineſs! How unwillingly ſhould we lay down our Lives for thy Sake, or the Goſpel's, that can ſo hardly part with one beloved Sin in Obedience to come to thy Holy Table? Thy Yoke is eaſy, and thy Service a perfect Freedom, and yet we count thy Sanctuary a Priſon, thy Law a Trouble, and can ſcarce ſacrifice ſo much Time to our Devotion, as to pay unto thee, the Honour due unto thy Name.

Pardon and pity this Corruption of our Frames; and teach us while we live, to delight in coming to thy Holy Sacrament, for which thou madeſt us, even to glorify thee; that ſo, whenſoever this earthly Tabernacle ſhall be diſſolved, we may receive our Change with Joy, and be car-

carried by Angels to an everlasting Inheritance.

Consider now, if there may be found in the whole World, any greater Argument of Love, than that Almighty God should give us his own Body for our spiritual Food and Relief: We may read in many Histories, that some Mothers have (being constrained with extreme Hunger) imbrued their Hands in the Flesh and Blood of their own little Children, to sustain themselves with feeding upon them, and that for the great Desire they had to live; but who hath ever read, that any Mother had fed her Child that was ready to perish, and die with Hunger, with her own Flesh? Or that she would be cruel to herself, to be pitiful to her Child? Certainly there was never Mother yet living upon Earth that ever did such a Deed. But our most loving and sweet Saviour Christ, passing my Mother in Love, perceiving us to be ready to perish and die for Hunger, and seeing

ing withal, that there was no other Way to maintain our Lives, than to give his own Life for ours, and his Fleſh for ours, cometh down from Heaven, and yielding his Body to be cruelly put to Death, that thou mighteſt preſerve, and ſuſtain thy Life with this Divine Meat; let us be adorn'd with all Virtues after the Receiving of the Holy Sacrament, that we may inwardly be ſuch, as outwardly we ſeem to Men; and with Reaſon thou oughteſt to be much more within, than is perceiv'd without; for God beholdeth us, whom we ought moſt highly to reverence whereſoever we are, and to walk in Purity, like Angels, in his Sight; for it is a great Providence to lay aſide for the Service of God, and the Buſineſs of the Spirit, as much as we can, (at the leaſt twice a Day; at Morning and at Night. In the Morning fix thy good Purpoſes, and at Night examine thy ſelf what thou haſt done, how thou haſt behaved thy ſelf in Thought, Word and Deed;) be-

becauſe God rewards our Minutes which are ſpent in his Service, with long and eternal Happineſs; and the greater Portion of our Time we give to God, the more we treaſure up for our ſelves; and no Man or Woman is a better Merchant, than they that lay out their Time upon God, and their Money upon the Poor; for he that ſeeketh any Thing elſe but God, and the Salvation of his Soul, ſhall find nothing but Tribulation and Sorrow: Neither can he remain long in Peace, that laboureth not to be the leaſt, and ſubject to all.

Now let us forſake the Fooliſh, and live and go in the Way of Underſtanding; now that we have fed and feaſted at the Lord's Table; live now no more as we were wont to do; now chooſe new Company, and new Courſes; now become new Men, and go and walk in new Ways; it is the very Thing that God looks for at our Hands, after we have been at the Sacrament: So when we have had Fellowſhip with God in the Sacrament,

crament in the Strength of that heavenly Bait, we ſhould lift up our Feet, and go on chearfully in our Journey towards Heaven.

After thou haſt been at the Sacrament, if Satan, or any of his Inſtruments ſet upon thee, in any Temptation to any Evil or Sin, fence thyſelf with thy Sacramental Vow; ſay to Satan, I was lately at the Sacrament, there thou knoweſt what a Vow I made to God, therefore I may not do this Evil: Wouldeſt thou have me be forſworn before my God? Should I, that have been at God's Table, and have eaten and drank with him, ſhould I lift up my Head againſt him, that have taken an Oath to the contrary? Avoid Satan! I may not, I will not in any Caſe do it.

When we come from the Sacrament, and do not ſhew the Efficacy and Power of it, and do not keep our Covenants, and walk the more fruitfully and religiouſly after it, there follows upon it theſe two Evils.

1. Firſt,

1. First, God accounts such Receiving no Service done to him. The Sacrament received without following, and answerable Obedience, he reputes and accounts as no Service at all to him, so long as after your Receiving and Eating, and Drinking at the Lord's Table, there follows no Conscience of keeping your Covenant, in yielding Obedience to his Word in your Lives: Now, what Comfort can we have, in our having receiv'd this Holy Sacrament, if God accept it not as Service done to him?

Secondly, We take an Oath solemnly at the Lord's Table, to forsake our Sins, and to walk in Obedience in the Performance of such Holy Duties; and then afterwards live in our Sins still, and in the Neglect of those Duties still, we horribly pollute, and take God's Name in vain, and make ourselves guilty of spiritual Perjury before God.

Are we not forsworn, if we swear to do such a Thing and do it not? And is it a light Thing with us to be for-

forſworn, and that by the Breach of an Oath and Covenant made ſolemnly with God? And tho' Men will, yet God will not be forſworn: Woe then to that Man that breaks Covenant with the Great God of Heaven and Earth, who will not be mocked, who will not be baffled withal, who will be a ſwift Witneſs, and a ſevere Judge againſt all ſuch as groſly take his Glorious Name in vain, and ſo foully pollute his Holy Ordinances.

God hath given every Man and Woman Work enough to do, that there ſhall be no Room for Idleneſs; and yet hath ſo order'd the World, that there ſhall be a Space for Devotion. He that hath the greateſt Buſineſs in the World, is called upon to ſpend more Time in Meditation, in the dreſſing of his Soul to come to this Holy Sacrament. And thus a Man, who does the Duties required, before, in, and after the Receiving of the Sacrament, and comes to the Sacrament after that due Order, and walks after this Rule, Peace ſhall be

be upon him, and all the *Iſrael* of God.

O moſt wonderful Sacrament! What ſhall I ſay unto thee? With what Words ſhall I commend thee? Thou art the Life of our Souls, the Medicine for our Wounds, the Comfort in our Troubles: This is the Memory of our Lord Jeſus Chriſt, the Teſtimony of his great Love, the Pledge of everlaſting Felicity, and the Treaſure of the Chriſtian Life. Now, then, what Glory can be greater than this? What Gifts more precious? What Benefit of more Value? What greater Token of Love? Let all the Works of Nature keep Silence; let all the Works of Grace give Place; for this is a Work exceeding all Works, and a ſingular Grace above all Graces: Therefore let us ſerve God in coming to this Holy Sacrament, even all the Days of our Life, that this Life being ended, we may live with him for ever.

Now

Now, therefore, O moſt divine Love, open the Eyes of thy faithful People; open them, I beſeech thee, O moſt divine Light, that with the bright Beams of a lively Faith, they may know thee, and dilate their Hearts, that they may receive thee into them; that being inſtructed by thee, they may ſeek thee, repoſe their Truſt in thee, reſt in thee, and finally, by Means of this moſt Holy Sacrament, be united to thee, as Members to their Head, and Branches to their Vine, and enjoy the Influence of thy Grace for ever and ever, World without End. *Amen.*

A Morning Prayer on the Week-Days.

O Bleſſed Lord, who art infinitely Holy and Happy in thyſelf, and from whom alone I derive the Poſſibility of being either: I proſtrate myſelf before thee, in an humble Adoration of thy abundant Goodneſs, and a juſt Confuſion at my own deteſtable

teſtable Ingratitude. Dear God! I moſt humbly thank thee, that it hath pleaſed thy Goodneſs to take Care of me thy unprofitable Servant, this Night paſt; that thou haſt moſt ſafely kept me from all mine Enemies, and haſt given me ſweet Sleep, unto the Comfort of my Body: I moſt entirely beſeech thee, merciful Father, to ſhew the like Goodneſs towards me this Day, in preſerving my Body and Soul, that mine Enemies may have no Power over me; O teach me ſo to walk, that I may never diſcredit the Honour of my Religion, nor ſtain the Holy Robe which thou haſt now put upon my Soul, nor break my Holy Vows which I have made at thy Bleſſed Sacrament, and thou haſt ſealed: Nor loſe my Right of Inheritance, my Privilege of being Coheir with Jeſus.

Give me a deep Contrition for my Sins paſt, and a hearty Deteſtation and loathing of them, hating them worſe than Death with Torments.

Give

Give me Grace intirely, preſently, and for ever to forſake them; to walk with Care and Prudence, with Fear and Watchfulneſs this Day; and all my Days, to do all my Duty with Diligence and Charity, with Zeal and a never-fainting Spirit; to redeem the Time; to truſt upon thy Mercies; to make Uſe of all the Inſtruments of Grace to work out my Salvation with Fear and Trembling; that thou mayeſt have the Glory of pardoning all my Sins, that I may reap the Fruit of all thy Mercies, and all thy Graces; of thy Patience and Long-ſuffering, even to live a Holy Life here, and to reign with thee for ever in the Kingdom of thy Father; which thou, O Bleſſed Jeſus, haſt purchaſed with thy Blood, and ſealed by thy Spirit: To which Bleſſed Trinity be aſcribed all Praiſe, Honour, and Glory, now and for ever. *Amen.* 6 JU 62

An Evening Prayer for the Week-Days.

O Eternal God, Fountain of Truth and Holineſs, in whom to believe is Life Eternal: Let thy Grace deſcend with mighty Power into my Soul, that I may make my humble Addreſs to thy divine Majeſty, begging of thee Mercy and Protection this Night and ever. O Lord, pardon all my Sins, my light and raſh Words, the Vanity and Impiety of my Thoughts, my unjuſt and uncharitable Actions, and whatſoever I have tranſgreſſed againſt thee this Day, or at any Time before. O cleanſe me from my ſecret Sins, and cover my known Sins with the Righteouſneſs of thy Son Jeſus Chriſt; remove mine Iniquities far away from thee, and be not angry with thy Servant for ever; give me a tender Conſcience, a Converſation diſcreet and affable, modeſt and patient, liberal and obliging; a Body chaſte and healthful; Competency of living according

to

to my Condition; Contentedneſs in all Eſtates; a reſign'd Will and mortified Affections. That I may be as thou wouldeſt have me, and my Portion may be in the Lot of the Righteous, in the Brightneſs of thy Countenance, and the Glories of Eternity. Keep me O Lord, from the deſtroying Angel this Night; let thy Anger never riſe againſt me, but thy Rod gently correct my Follies; and guide me in thy Ways, and thy Staff ſupport me in all Sufferings and Changes; preſerve me from ſharp Sickneſs and ſudden Surprizes, keep all my Senſes entire till the Day of my Death, and let my Death be neither ſudden, untimely, nor unprovided; and make me to ſerve thee in the Communion of Saints in Receiving the Sacrament, and in the Practice of all Holy Virtues, in the Imitation of thy Holy Life, in Humility, in Charity, in Chaſtity, and all the Ornaments of Grace; and that I may by Patience wait for the Coming of our Saviour Jeſus. *Amen.*

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